

Dasam Sri Guru Granth Sahib Ji Maharaj

(KALAM E KAMAAL : PATSHAHI 10)



Abinash Mahapatra

Dasam Sri Guru Granth Sahib Ji Maharaj

(Kalam E Kamaal : Sri Mukhwaak Patshahi 10)

An Insightful Research Work By
Abinash Mahapatra



Publication Bureau
Punjabi Global Foundation, Odisha Chapter



**Publication Bureau
Punjabi Global Foundation, Odisha Chapter**

The Punjabi Global Foundation was founded by Hon. Gurpreet Kaur Chadha and other eminent members in the state of Maharashtra who have been guide and teachers in their own aspects. The main objective of this organization is to promote the rich cultural heritage of Sikh Religion and the state of Punjab on national and international horizon among the youth and new generations following the basic tenant of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj i.e., "Sarbat ka Bhalla" (Wellbeing for All). The Odisha Chapter of Punjabi Global Foundation came into effect on 1st of July, 2020 with Mr. Abinash Mahapatra (An Eminent Sikh History Scholar & Author) as the appointed President. Within a span of few months and in the midst of Covid Pandemic, the astounding activities of this organization has led it to be recognized by Takhat Sahiban, Govt. of Odisha and various Sikh Authorities prevailing all across the globe.

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The Author :

Abinash Mahapatra

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 ਹਰਚੰਦਮੇਰੇਹਾਥਮੇਂਪੁਰਜੋਰਕਲਮਪੈ । ਸਤਿਗੁਰਕੇਲਿਖੂਵਿਸਫਕਹਾਂਤਾਬੇਰਕਮਪੈ ॥
 ਇਕਅੰਖਸੇਕਯਾਬੁਲਬੁਲਾਕੁਲਬਹਰਕੇਦੇਖੇ । ਸਾਹਿਲਕੇਯਮੰਝਧਾਰਕੇਯਾਲਹਰਕੇਦੇਖੇ ॥

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DEVOTEDLY DEDICATED TO MY LIFE'S DESTINATION
TAJHAT SACHKHAND SRI HAZUR ABCHALNAGAR SAHIB JI (NANDED)



Shiromani Panth Ratan, Shiromani Seva Ratan, Anmol Khalsai Heerey, Faqr E Kaum, Maya E Naaz, Shiromani Maryada Purushottam, Jaagti Gurmat Mahapurakh

Param Sanmanyog Panth Patshah Singh Sahib Sant Baba Balbir Singh Ji : Hon. Jathedar Sahib of Shiromani Panth Akali Buddha Dal (96 Crori Panjwa Takhat)



ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥



ਸ਼੍ਰੋਮਣੀ ਪੰਥ ਅਕਾਲੀ ਬੁੱਢਾ ਦਲ (ਪੰਜਵਾਂ ਤਖ਼ਤ)

ਚਲਦਾ ਵਹੀਰ ਚੱਕੁਵਰਤੀ ਨਿਹੰਗ ਸਿੰਘਾਂ ਪੰਜਾਬ (ਬਿੰਦੂਸਤਾਨ) ਵਿਸ਼ਵ

Shiromani Panth Akali Budha Dal (Panjwan Takhat)

ਮੁੱਖ ਦਫ਼ਤਰ : ਗੁਰੂ ਬੇਰ ਸਾਹਿਬ ਫਾਉਂਟੀ ਬੁੱਢਾ ਦਲ, ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ ਗੁਰੂ ਕਾਸੀ (ਤਲਵੰਡੀ ਸਾਬੋ), ਖਿਲਾ ਬਲਿੰਡਾ
 ਫੋਨ ਦਫ਼ਤਰ : ਗੁਰੂ ਬਗੀਚੀ ਬਾਬਾ ਬੰਬਾ ਸਿੰਘ ਜੀ, ਸ਼ਹੀਦ ਗੱਜ ਬਾਬਾ ਹਨੂਮਾਨ ਸਿੰਘ ਜੀ, ਫਾਉਂਟੀ ਬੁੱਢਾ ਦਲ ਲੋਅਰ ਮਾਲ, ਪਟਿਆਲਾ
 ਸਿੰਘ ਸਾਹਿਬ ਜ : ਬਾਬਾ ਬਲਬੀਰ ਸਿੰਘ ਅਕਾਲੀ 96ਵੇਂ ਕਰੋੜੀ 14ਵੇਂ ਮੁਖੀ ਸ਼੍ਰੋਮਣੀ ਪੰਥ ਅਕਾਲੀ ਬੁੱਢਾ ਦਲ

ਜੀ:.....

ਫਾਉਂਟੀ:.....

ਮਿਤੀ:.....

ਸੰਦੇਸ਼

**Waheguru Ji Ka Khalsa
 Waheguru Ji Ki Fateh**

Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji are inimitable works of Sri Guru Gobind Singh Ji. Whilst Sri Jaap sahib, Sri Twa Parsad Savaiya, Sri Choupai Sahib and even the Primordial Cantos of Ardas have been derived from Sri Chandi Di Vaar of Sri Dasam Guru Granth Sahib Ji which tend to be an integral portion of Sri Panj Bani Nitnem as Well as of Amrit Sanchar for a Amrit Dhari Sikh, the Bani of Sri Sarbloh Guru Granth Sahib Ji holds a supreme position in the Khalsa Panth as well. The Books in Hand "Dasam Sri Guru Granth Sahib ji Maharaj (Kalam-E-Kamaal: Patshahi 10)" & "An Analytical Research on Sri Sarbloh Granth (Journey from Unexplored to Explored)" have been authored by Sri Abinash Mahapatra Ji by Performing a Noble Research Work. He has rendered an unparalleled Panthak Seva. I offer Ardas to Sri Guru Gobind Singh Ji Maharaj to bless the Author with Wisdom and Honor for more such works.



ਜੀ: ਦਲਪਤ ਸਿੰਘ

**Shiromani Seva Ratan, Shiromani Panth Ratan,
 Singh Sahib Jathedar Baba Balbir Singh Akali 96 crori
 14th Chief : Shiromani Panth Akali Buddha Dal Panjwa Takhat Chalda
 Vahir Chakravarti Nihang Singhan Punjab Bharat Vishav.**

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**Sanmanyog Sant Giani Sukhjeet Singh Ji
Kanhaiya (Panthak Scholar)**

**Hon. Founder : Bunga Gobind Dham Gurmat
Vidyalaya, Pehowa (Kurukshetra), Haryana**

**Head Parcharak : Shiromani Panth Akali
Buddha Dal (96 Crori Panjva Takhat)**



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Bhai Sukhjeet Singh Kanhaiya

Sahib E Kamaal Dhan Sri Guru Gobind Singh Ji is the only one guide in this whole universe alike whom no other can ever be, because all the blessings and precious treasure Kalgidhar Swami has given it to the Khalsa Panth is highly matchless. Many Sufis, Prophets, Descents, Saints, Intellectuals, etc. have made their followers just like them but Sri Guru Gobind Singh Ji has made His Khalsa Panth as Supreme as Sri Akal Purakh. Since centuries of ages, humankind was blindly clasped between hypocrisy & superstitions, from which Sri Guru Sahib Ji ferried the humankind across this Kalyugi World with their Divine Shabad Gurbani. The greatest creation that Dhan Sri Guru Gobind Singh Ji has made with his writings is highly incredible and wholly unmatched. If we talk about Indian culture then in Sri Dasam Guru Granth Sahib Ji, the culture is represented in a very unique way and when in India the fight about religions was at its peak, when many temples were being destroyed at that time, Sri Guru Kalgidhar Swami Ji bluntly recited the lines : ॥ਦੇਹੁਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਔ ਨਿਵਾਜ ਓਈ ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੇ ਭ੍ਰਮਾਉ ਹੈ॥ Patshah Ji clarified that the exterior buildings as well as the way of preaching can be distinct, but God is One. This means that it doesn't matter if one goes to temple or to mosque, as the Almighty is free from all these edifices. Midst these religious hatred circumstances, when the communalists were busy defining God in their own way, Sri Guru Sahib Ji proclaimed : ॥ਨਮਸਤੰ ਅਮਜਬੈ॥ Although people were busy dividing God on basis of Religion, Sri Guru Gobind Singh Ji Maharaj worshipped solely Sri Akal Purakh who can never be divided on any proforma. Patshah Ji in His creation never hidden anything from Sri Gur Khalsa Panth and hence recited : ॥ਜੇ ਨਿਜ ਪ੍ਰਭ ਮੇ ਸੇ ਕਹਾ ਸੇ ਕਹਿਹੇ ਜਗ ਮਾਹਿ॥ Sri Guru Sahib Ji said that I am putting in the lap of Khalsa Panth all those rules and regulations which Almighty has given me. Whilst Sri Dasam Guru Granth Sahib Ji is filled with splendid divine wisdom, the Gurbani present in Sri Sarbloh Guru Granth Sahib Ji is filled with lovable words showered upon Sri Khalsa Panth. It is true that if the treasure akin Shabad Gurbani of Sri Dasam Guru Granth Sahib Ji and Sri Sarbloh Guru Granth Sahib Ji if not got manifested, then understanding the Khalsai Principles and Gurmat Values to a deeper insight was not at all possible. In Sri Sarbloh Guru Granth Sahib Ji, Sri Mukhwaak Patshahi 10 reflects immense respect on a Sikh. This sort of reverence can be accounted unparallel because not a single preacher in the history has paid such gratitude to His Followers as did Sri Guru Kalgidhar Swami. Sri Guru Sahib Ji said : ॥ਹਰਿ ਹੀ ਹੋਈ ਤਉ ਕਹਾ ਅਚਰਜ ਹੈ ਸਤਿਗੁਰ ਪਦ ਕਹੁ ਪ੍ਰਾਪਤ ਵਾਰੇ॥ਸਿੱਖ ਪਦ ਦੁਹਾਅਨ ਤੇ ਗਉਰੇ ਆਤਮ ਹੀ ਪ੍ਰਾਪਤੀ ਬੀਚਾਰੇ॥ Sri Guru Patshah Ji revealed that there are two stages in this world : One is of Almighty whilst the other is of Satguru. Although, both the stages are respectful, but the Sikh of Sri Guru Nanak Dev Ji in the search of soul is the at the supreme of all stages. A Sikh must always be in quest for craving such great creations of Sri Guru Gobind Singh Ji. Today with the blessings of Sri Guru Sahib Ji, Sri Abinash Mahapatra Ji has grabbed an opportunity by authoring "Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam e Kamal Patshahi 10)" & "An Analytical Research on Sri Sarbloh Granth (The Journey from Unexplored to Explored)" so that Sri Guru Sahib Ji's Divine Message can reach everywhere. It is truly said such magnificent creations are possible only with the Kirpa Sadka of Sri Sahib e Kamaal. I am very grateful that Sri Abinash Mahapatra Ji is completely filled with the Divine Love for Sri Guru Gobind Singh Ji while performing these hard works for Khalsa Panth. May Sri Guru Sahib Ji bless him with all His blessings so that Sri Abinash Mahapatra Ji will keep on serving the Khalsa Panth with immense love.

ਸੁਖਜੀਤ ਸਿੰਘ

Bhai Sukhjeet Singh Kanhaiya
Bunga Gobind Dham, Pehowa



Singh Sahib Giani Jagtar Singh Ji
(Hon. Head Granthi Sahib)

Sachkhand Sri Harimandir Sahib Ji
(Darbar Sahib, Sri Amritsar (Punjab))



ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਜਗਤਾਰ ਸਿੰਘ
ਹੈੱਡ ਗ੍ਰਾਂਥੀ
ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਜੀ,
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

॥ ਅਕਾਲ ਸਹਾਇ ॥



Singh Sahib Giani Jagtar Singh
Head Priest
Sachkhand Sri Harmandir Sahib Ji,
Sri Amritsar (Pb.) India.

Ref. No. _____

Dated 12/08/2022

Few Words

Sri Dasam Granth Sahib Ji & Sri Sarbloh Granth Sahib Ji are unexcelled literary works of Sahib E. Kamaal, Panth Dey Waali, Amrit ke Daate, Shamshir Badshah & Sarbans Daani : Sahib Sri Guru Gobind Singh Sahib Ji Maharaj whose recitation is being performed by the Khalsa Panth since the time immemorial. The devout pen-works of Sahib Sri Guru Gobind Singh Sahib Ji Maharaj are universal and hence they tend to be an incredible boon for the mankind. I am happy to acknowledge that for the Parchar Prasaar of Sahib Sri Guru Gobind Singh Sahib Ji's pious Shabad Gurbani, Sri Abinash Mahapatra Ji has authored "An Analytical Research on Sri Sarbloh Granth" & "Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam E. Kamaal : Patshahi 10)". By getting authored these two new books, he has attained inestimable blessings of Guru Maharaj Ji. I congratulate Sri Abinash Mahapatra Ji, appreciate his research works and offer my Ardaas at the Holy Feet of Sri Kalgidhar Patshah Ji to shower upon His Daas immense strength to perform more such research works.

Guru Panth Da Daas

ਸਿ: ਜਗਤਾਰ ਸਿੰਘ

Singh Sahib Giani Jagtar Singh Ji,
Head Granthi : Sachkhand Sri Harmandir Sahib Ji.



Sant Giani Major Singh Ji

(Hon. Jathedar Sahib)

**Dashmesh Panth Akali Tarna Dal
Panjva Nishaan (Punjab), India.**



Sachkhand Wasi Jathedar :-
Baba Balkar Singh Ji Sodhi

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
" ਨਾਸਰੋ ਮਨਸੁਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ "

ਮੋਬਾਇਲ : 62808-97288
ਮੋਬਾਇਲ : 87250-65862



Panth Akali Dashmesh Tarnadal Fifth Nishan

Chalda Wahir Chakravarti Nihang Singha (Punjab Bharat Regd.)

Regd.: Notification No: 6745-3H-66-18698 Govt., Chandigarh, Punjab.

**Head Office :- Nishane Khalsa Baba Bir Singh, Baba Dhir Singh
Mehta Road, Chatiwind Lehal Shri Amritsar Sahib**



Jathedar :-
Baba Major Singh Ji Sodhi

- No: 1- First Singh Jathedar Baba Bir Singh Ji 1300 Horse Rider 1791 Bikrami
No: 2- Singh Sahib Jathedar Baba Mohinder Singh Ji Nankana Sahib 1791 Birkrami Wale 1918 To 1975
No: 3- Singh Sahib Jathedar Baba Mahabir Singh Ji Nankana Sahib Wale Date 9-6-2000
No: 4- Singh Sahib Jathedar Baba Balkar Singh Sodhi Nankana Sahib Wale 9-6-2000 To 30-5-2014
No: 5- Singh Sahib Mozuda Jathedar Baba Major Singh Sodhi Nankana Sahib Wale

Ref No:.....

Dated..੩੩/੦੫/੨੦੨੨...

Waheguru Ji ka Khalsa Waheguru Ji ki Fateh

Panth Akali Dashmesh Tarna Dal Panjva Nishan was established by Shiromani Shahid Baba Jivan Singh Sahib Ji under the blessings of Dhan Dhan Sri Guru Gobind Singh Sahib Ji. The First Jathedar Sahib : Amar Shahid Singh Sahib Baba Bir Singh Sahib Ji Rangreta, Second Jathedar Sahib : Sachkhand Wasi Singh Sahib Baba Mohinder Singh Sahib Ji Rangreta (Nankana Sahin Wale) & Fourth Jathedar Sahib : Sachkhand Wasi Singh Sahib Baba Balkar Singh Sahib Ji Rangreta (Nankana Sahin Wale) have performed incredible Prachar of Guru Dasam Patshah Ji's authored canonical booned masterpieces : Sri Dasam Granth Sahib Ji & Sri Sarbloh Granth Sahib Ji, the legacy of propagation of which is yet prevailing in Sri Dal Panth. It is necessary for the readers to acknowledge that these two Guru Granth Sahib Ji are entirely the pen works of Dasvin Sri Guru Nanak Sahib Ji.

By authoring "An Analytical Research on Sri Sarbloh Granth" & "Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam E Kamaal Patshahi 10)", my enormously dearest Sri Abinash Mahapatra Ji has not only performed a matchless venture, but also by performing an entire Uthanka of Sri Dasam & Sri Sarbloh Bani, he has rendered an unparalleled Panthak Seva. Hence, Daas offers his Ardaas at the Lotus Feet of Sri Guru Kalgidhar Sahib Ji to bless the scholarly author Sri Abinash Ji with long life, sound health, strength, courage, and inspiration for performing Panthak Seva.

Guru Panth Da Daas,

(Signature of Jathedar Major Singh Sodhi)

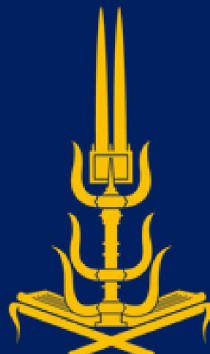
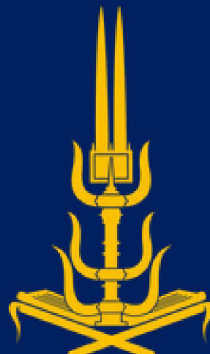
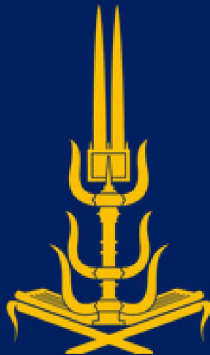
Jathedar Major Singh Sodhi

ਪੰਥ ਅਕਾਲੀ ਦਸਮੇਸ਼ ਤਰਨਾ ਦਲ
ਪੰਜਵਾ ਨਿਸ਼ਾਨ ਚਲਦਾ ਵਹੀਰ
ਰਜਿ ਨੰ: 6745
ਬਖ਼ਾ ਮੇਜਰ ਸਿੰਘ ਸੋਢੀ



**Sanmanyog Sant Giani
Gurvinder Singh Ji Nangli**

**Hon. Founder : Bhai Nand Lal Ji
Gurmat Vidyalaya & Sri Sarbloh Bunga
Jatha Nangli : Chakravarty
Sri Misl Shaheedan Tarna Dal, Sri Baba
Bakala Sahib (Punjab), India**



**Sanmanyog Sant Giani
Mehtab Singh Ji Bhamboi**

**Gurdwara Sri Akaal Bunga Gurmat
Vidyalaya, Bhamboi (Punjab)
Sri Misl Shaheedan Tarna Dal, Sri Baba
Bakala Sahib (Punjab), India**

A Propitious Message

Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji imply to be the unique works of Kalgidhar Ji. Starting from His accession to Gurtagaddi till His Jyoti Jyot, Kalgidhar Maharaj has recited the Shabad Gur Bani of Sri Dasam for nearly a period of 33 years whilst the Shabad Gur Bani of Sri Sarbloh at Sachkhand Hazur Sahib, Nanded. Since this period, the whole of Sri Guru Khalsa Panth is on a race of performing the Parkash of Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji along with the recitation of their Bani, the Maryada of which will persist eternally. There has also befallen a moment when the newly evolved so-called scholars began to spread prejudiced views on the Sri Mukhwaak of Guru Sahib Ji, thus intending to upsurge disagreements in Sri Guru Khalsa Panth. However, Guru Sahib Ji has rendered such an art from His sublime pen that the faces of these resisters got blackened and yet again, the Dignity of Parkash as well as Paath Deedar of these two Guru Granth Sahiban were regained. Even at present, the Parchar Prasaar & Explorative Studies on Sri Dasam & Sri Sarbloh Bani can be witnessed on a large scale.

We are intensely contended to observe that along with the manifestation of typically recognized Sri Mukhwaak Patshahi 10, those Dasam Bani(s) are also getting revealed which can be pragmatically observed in various Puraatan Saroop(s) of Sri Dasam Guru Granth Sahib Ji as well as of Sri Sarbloh Guru Granth Sahib Ji & were strikingly enunciated by the Akali Sant Sipahi Fauj. Contemporarily, this celestial task has been bestowed by Sri Guru Gobind Singh Ji Maharaj upon one of His enthusiastic admirers, Odisha's Inhabitant Sikh Historian & Author : Sri Abinash Mahapatra Ji who has narrated the entire contents of Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji for Gur Roopi Saadh Sangat Ji in addition to those of learned readers as well as academic researchers. For the sake of furnishing this celestial account in the crown court of Sri Guru Khalsa Panth, he has authored the books, "Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam E Kamaal : Patshahi 10)" & "An Analytical Research on Sri Sarbloh Granth" which tend to be significantly valuable & a treasure drove of countless information, highly necessary for the Parcharak(s), Scholars & Common Readers alike.

These books by Sri Abinash Ji obliterates all the misgivings which have raised regarding Sri Dasam Guru Granth Sahib Ji as well as Sri Sarbloh Guru Granth Sahib Ji & thus portrays an utmost tangible depiction of Guru Sahib Ji's Kalam E Kamaal. Although these books has been academically authored in English Language, the writing style of these books is highly appreciable for the respect being bestowed upon Sri Satguru Ji which can even be termed as a fusion of academia & devoutness. We have also liked these books because it engulfs an inclusive information about the Asfotak Bani that have been chronicled in the Puraatan Saroop(s) of Sri Dasam Guru Granth Sahib Ji by Sri Guru Kalgidhar Pita Sahib Ji Himself. An additional fascinating fact regarding these books relies in the fact that Sri Abinash Ji has recorded deliberative excerpts of all the Dasam Bani(s) in his books which will be accounted as an imperative source for performing researches on the Holy Scriptures of Sri Guru Gobind Singh Sahib Ji. We congratulate the scholarly author for his works & pray for his bright future.

ਮਹਿਤਾਬ ਸਿੰਘ

Sant Giani Mehtab Singh Ji Bhamboi
Gurdwara Sri Akaal Bunga Gurmat Vidyalaya Bhamboi
Sri Misl Shaheedan Tarna Dal, Sri Baba Bakala Sahib

ਗੁਰਦਿੰਦਰ ਸਿੰਘ ਨੰਗਲੀ

Sant Giani Gurvinder Singh Ji Nangli
Bhai Nand Lal Ji Gurmat Vidyalaya
Sri Sarbloh Bunga : Jatha Nangli, Chakravarty
Sri Misl Shaheedan Tarna Dal, Sri Baba Bakala Sahib



**Jathedar Baba Gurbachchan
Singh Ji (Sur Singh Waale)
12th Descendant of Baba Bidhi Chand Ji
Sampardaye Baba Bidhi Chand Ji**



ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥
ਬਖਸ਼ਿਸ਼ ਸ੍ਰੀ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ
(ਪਿਥੀ ਚੰਦ ਬੀਨਾ ਗੁਰੂ ਕਾ ਸੀਨਾ)



ਸੰਪ੍ਰਦਾਇ ਬਾਬਾ ਬਿਧੀ ਚੰਦ ਜੀ

ਬਾਬਾ ਬਿਧੀ ਚੰਦ ਜੀ ਦੇ 10ਵੇਂ ਜਾਨਸੀਨ
ਮੌਜੂਦਗੀ ਬਾਬਾ ਮੋਹਣ ਸਿੰਘ ਜੀ

ਚਲਦਾ ਵਹੀਰ ਚਕ੍ਰਵਰਤੀ ਨਿਰੰਗ ਸਿੰਘਾਂ ਪੰਜਾਬ (ਹਿੰਦੁਸਤਾਨ)
ਕੋਠੇ ਬੁਆਰਟਰ ਗੁਰਦੁਆਰਾ ਤਖਤ ਅਸਥਾਨ ਸਾਹਿਬ (ਡੇਢਰਾ) ਸੁਰਸਿੰਘ

ਬਾਬਾ ਬਿਧੀ ਚੰਦ ਜੀ ਦੇ 11ਵੇਂ ਜਾਨਸੀਨ
ਮੌਜੂਦਗੀ ਬਾਬਾ ਦਯਾ ਸਿੰਘ ਜੀ

ਮੌਜੂਦਾ ਜਥੇਦਾਰ ਬਾਬਾ ਗੁਰਬਚਨ ਸਿੰਘ ਜੀ (ਸੁਰਸਿੰਘ ਵਾਲੇ)

ਨੰਬਰ

ਮਿਤੀ



Blessings Message

Sampardaye Baba Bidhi Chand Ji traces its origin from the Majestic Huqum of Sri Miri Piri Dey Malik : Chhevin Patshah Sri Guru Hargobind Sahib Ji. The foremost Jathedar Sahib of this Sampardaye played a pivotal role for the composition of Sri Dasam Bani, the documented Sakhi of which is evidentially present in Sri Gur Bilas Patshahi Chhevin. Consecutively, the legacy of carrying out inestimable Seva for the Parchar Prasara of Sri Mukhwaak Patshahi 10 was headed by the subsequent Jathedar Sahiban whose essence can yet be perceived from the Magnificent Historical Records of this Sampradaya. With the enormous blessings of Sri Akaal Purakh, the Tenth Jathedar Sahib : Sachkhand Wasi Singh Sahib Baba Sohan Singh Ji (Sur Singh Waale) & the Eleventh Jathedar Sahib : Sachkhand Wasi Singh Sahib Baba Daya Singh Ji (Sur Singh Waale) begun to manifest a scholarly renaissance on Sri Dasam Bani by scrutinizing innumerable Saroop of Sri Dasam Granth Sahib Ji, efficaciously performing researches on the Paath Bhed, and finally prepared error free printed Saroop of Sri Dasam Maharaj Ji at Takhat Sachkhand Sri Hazur Sahib (Nanded) with the immense support rendered by the Panj Pyare Singh Sahiban of Sri Takhat Sahib Ji.

The book in hand "Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam E Kamaal : Patshahi 10)" authored by Sri Abinash Mahapatra is a valuable literary masterpiece which has been produced in the 21st Century. The contents of this book as glimpsed upon are suggestive that the author has tried his best to blend the infinite hues of Sri Dasam Bani by gliding his pen drenched in a Sampradayi Essence but in a scholarly pursuit. For the first time, such a literature has been published where the author has performed intense researches on the whole of Sri Dasam Bani and has tried to depict not only their historical, celestial, and cultural perspectives, but also has laid a foundation stone for all the academicians to perform further research works on the same. Such incomparable works get manifested only under the mighty blessings of Satguru Sri Kalgidhar Patshah Ji and He has Himself chosen Sri Abinash Mahapatra for executing this Divine Task. I appreciate and congratulate the Odisha based young author by offering my Ardaas to Sri Akaal Purakh Sahib Ji.

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ
Giani Gurbachchan Singh
(Sur Singh Waale)

12th Descendant of Baba Bidhi Chand Ji
Sampardaye Baba Bidhi Chand Ji



Sanmanyog Singh Sahib Sant Giani Partap Singh Ji (Saabka Head Granthi)

Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), Maharashtra.



A Note on The Book...

Dasam Sri Guru Granth Sahib Ji & Sarbloh Sri Guru Granth Sahib Ji are indispensable and unparalleled works of Badshah Darvesh Satguru Guru Gobind Singh Ji's celestial quiver. The compilation and completion of Satguru Dasam Guru Granth Sahib Ji was commenced from the banks of the Yamuna River by Sahib E Kamal Sri Guru Gobind Singh Ji at the blessed and unalloyed land of Sri Paonta Sahib, and then in various regions of Punjab and Haryana, thus enunciating and compiling His ambrosial Bani at a multitude of places. Some Bani(s) were also recited by Shamsheer Pita Satguru Guru Gobind Singh Ji at the emancipating location of Sri Abchalnagar Sahib Ji, Nanded Sahib along with Sri Sarbloh Bani Rachna. Understanding the superlative position and significance of these Banis of Guru Ji, the collective Dal Panth Khalsa recognise the Dasam Sri Guru Granth Sahib Ji & Sarbloh Sri Guru Granth Sahib Ji as Guru. At several Takht Sahiban and in Nihang Sampardaya(s) we find the regular practice of the ceremonial Parkash of Sri Adi Guru Granth Sahib, Dasam Sri Guru Granth Sahib, and Sarbloh Sri Guru Granth Sahib Ji, which connotes to be the accepted Maryada (Conduct) of Sri Guru Khalsa Panth. Be it in Amrit Sanchar, Shastar Puja (Worshipping of Adi Shakti through Weapons) or even rendering Sri Huqumnama Sahib, Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji hold a very prodigious existence. Some Half-Baked Half-Read Pseudo-Scholars grasp Sri Dasam Guru Granth Sahib as unauthentic and falsely ascribed to the Guru. Hence, they regularly provoke controversy on the works of the Guru whilst some do not take the whole of Sri Dasam Maharaj & Sri Sarbloh Maharaj as Canon. I would like to proclaim hereby that the whole of the Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji are the celestial works of Aalam E Raushan Satguru Guru Gobind Singh Ji and any derogatory remarks towards any Banis of these two Granth Sahiban is equivalent to the Beadbi of Guru itself. It is for this reason that the Dal Panth as a whole recite even those Bani(s) on which the half-read & pseudo-scholars probe of authenticity and deem apocryphal. The Books "Dasam Sri Guru Granth Sahib Ji Maharaj : Kalam E Kamal Patshahi Dasvin" & "An Analytical Research on Sri Sarbloh Granth" authored by contemporary Sikh History Scholar and President of Punjabi Global Foundation (Odisha Chapter) : Sri Abinash Mahapatra, is a great contribution for the Guru Khalsa Panth in which for the first time in history a comprehensive History of Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji are dealt with. Sodhak Committee, Slanderers of Sri Dasam Bani and fabricated propagandists have all been meticulously exposed in this treatise without any use of derogatory terms which no Scholar can perform heretofore. Sri Abinash Mahapatra being a native of Odisha has kept intact our Orthodoxly accepted Conduct, Traditions, and Principles, in such a manner which is axiomatic of the fact that the Tenth Manifestation of Sri Guru Nanak, i.e., Sri Guru Gobind Singh Ji has bequeathed him with His boundless benedictions. The juvenile author has in his work for the sake of providing profound information to the readers of the text has bestowed readers with a complete comprehensive History of Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji alongside providing wisdom pertaining to its ineffable glory and has given an extensive commentary upon the Uthanka of the various Banis present in both the Guru Granth Sahiban. With the publication of this research work Academicians, Dharmic Vidwaan and Jigyansu (Seekers of the Truth), these three shall find much beneficiary knowledge. For completing these unique and unmatched research work on the Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji, whilst congratulating I would also like to pray towards Sri Akal Purakh that for such literary seva, bestow upon Sri Abinash Ji with Chardikala & Spirit for such seva in future.

Handwritten signature of Giani Partap Singh

**Giani Partap Singh
(Former Head Granthi)
Takhat Sachkhand Sri Hazur Sahib**



**Sant Giani Darshan Singh Ji
Shastri (Mukami Mahant)**

**Dera Dharam Dhuja Dera Dharam Dhuja
Sri Panchayati Akhara Nirmal**

Topkhana Moad, Patiala (Punjab)



Blessings Message

Upon the land wherein Satguru Sri Guru Nanak Dev Ji composed Sri Aarti Sahib, the land where Sri Guru Tegh Bahadur Ji Maharaj emancipated countless through His Ambrosial Bani and the place where one of Sri Guru Gobind Singh Ji's most beloved, and third amongst the Panj Pyare (Five Beloved Ones) Bhai Himmat Singh Ji was incarnated, upon that blessed land of beatitude : Sri Jagannath Dham (Odisha), a great contemporary Sikh Historian and Author : Sri Abinash Mahapatra Ji had his natality whose contribution towards the Khalsa Panth is unmatched. Five of the Books authored by Sri Abinash Mahapatra : The Sikh History of Deccan India, The Sikh History of East India, The Sikh History of Delhi, An Account of Baisakhi (The Khalsa Sirjana Divas of 1699) and The Sikh History of Afghanistan were released by the Hon. Chief Minister of Odisha : Sri Navin Patnaik Ji. It is greatly plausible that the foreword for Sri Abinash Ji's Book, "The Sikh history of Deccan India" was penned by the Revered Jathedar of Takht Sachkhand Sri Hazur Sahib : Sriman Sant Baba Kulwant Singh Ji. Sri Mahapatra Ji's Analytical Research upon the Sri Sarbloh Guru Granth Sahib Ji is highly unparalleled and unique for the Guru Khalsa Panth. His work on Sri Sarbloh Maharaj has been applauded by several eminent personalities including those of governmental dignitaries, the preface of which has been penned by Hon. Singh Sahib Giani Sukhdev Singh Ji who is currently acting as one of the Panj Pyare at Takht Sachkhand Sri Harimandir Ji Patna Sahib along with one of Dr Dilver Singh Ji, who implies to be the Asst. Director of Youth Services in Punjab Government.

I was momentarily pleased to know that youth researcher and contemporary Sikh Historian Sri Abinash Mahapatra Ji has authored the manuscripts "Dasam Sri Guru Granth Sahib Ji Maharaj: Kalam E Kamal Patshahi Dasvin" & "An Analytical Research on Sri Sarbloh Granth" wherein the lifetimes of Sri Guru Gobind Singh Ji, a comprehensive and complete history of both the Guru Granth Sahiban, Invaluable information in regards to the many recensions of these Guru Granth, Their Evolutionary History, Their Parkash Maryada (Conduct), The significance of their Gur Bani and a profound enunciation upon the Uthanka is maintained, which till now has presumably never been narrated by any scholar. Fully Surrendering to all the aspects and postulations of Sri Guru Khalsa Panth, Youth Historian and Author, Sri Abinash Ji has attempted to present wholly new researches which is substantially helpful for the Sikh Theologians. Through a thorough glimpse of this work, it becomes axiomatic that Sri Abinash Ji has penned every solitary word in accordance to the Ethical Code of Gurmat, thus refraining his pen from slanderous or controversial remarks against any being, solitarily aiming to provide indispensable information pertaining to the Bani of Sri Dasam Guru Granth Sahib Ji & Sri Sarbloh Guru Granth Sahib Ji along with their Maryada.

Dedicated to Sri Guru Khalsa Panth, Youth Historian Sri Abinash Ji's research works are significantly commendable, not just for the Khalsa Panth, but, for the entire population of Bharat. I and the whole of Sri Nirmal Panchayati Akhara would like to pronounce our good wishes for this praiseworthy task by Hon. Sri Abinash Mahapatra Ji.

ਸ੍ਰੀ ਦਰਸ਼ਨ ਸਿੰਘ

Sant Darshan Singh Shastri
(Mukami Mahant)

Dera Dharam Dhuja Sri Panchayati Akhara Nirmal
Topkhana Moad, Patiala



Sanmanyog Prof. Dr. Dilver Singh Ji
Hon. Assistant Director of Youth Services
(Govt. of Punjab)



Foreword

Sri Dasam Guru Granth Sahib Ji is one of the inimitable works of Sri Guru Gobind Singh Ji. Sri Jaap Sahib, Sri Twa Parsad Savaiye, Sri Choupai Sahib and even the primordial cantos of Sri Ardaas have been derived from Sri Chand Di Vaar of Sri Dasam Guru Granth Sahib Ji which tend to be an integral portion of Sri Panj Bani Nitnem as well as Sri Amrit Sanchar for a Gur Sikh. Sri Dasam Guru Granth Sahib Ji can also be labelled as a combination of devotion and power. Sri Guru Gobind Singh Ji has designated Sri Dasam Guru Granth Sahib Ji as His game. The term matchless can be conferred upon this work of Guru Sahib Ji for which He did not accept the entreaty of the Sikhs to compile the Bani of Sri Aad Guru Granth Sahib Ji and His Bani Sri Dasam Guru Granth Sahib Ji in a single volume. Guru Sahib Ji then declared that Sri Aad Bani is Guru, rather Sri Dasam Bani is His game. Hence, it was a command to the Fur Sikh(s) to keep Sri Dasam Bani separate. In the Sikh world, the respect of Sri Dasam Bani has remained and will continue to be eternal. The book in hand, "Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam E Kamal : Patshahi 10)" has been authored by Sri Abinash Mahapatra Ji by performing a novel research work. In this book, the highbrow author has provided a complete statistic about Sri Dasam Guru Granth Sahib Ji in eight chapters. While he has given brief information about the evolution, he has also cited about very rare and ancient manuscripts of Sri Dasam Guru Granth Sahib Ji which are significantly informative. He has also given a detailed account of some additional Dasam Bani of Sri Guru Gobind Singh Ji recorded under the Tatkara (Contents) of various Puraatan Saroop(s). Although these Bani(s) are vocally popular, they have been recorded in many Saroop(s) which the author has made perceptible for common readers. He has even highlighted the intense implication of Sri Dasam Bani. Additionally, the scholarly author has designated the list of languages, diversified cantos, numerous ragas, etc. used in this sacred scripture. Subsequently, the author has shed light on the Divine Parkash of Sri Dasam Guru Granth Sahib Ji. One of the eccentric aspects of this book is that the author has inscribed a detailed Uthanka of all the Dasam Bani which is a new addition to the research work of this subject. He has splendidly documented the oceanic significance of Sri Jaap Sahib, Sri Akal Ustat Sahib, Sri Pakhyan Charitar, Sri Gobind Geeta, Sri Khalsa Mahima, Nishan E Sikhi, Sri Ugardanti, Sri Sansahar Sukhmana Sahib, Sri Bachittar Natak, Sri Chand Charitar and Chand War, Savaiye Patshahi 10, Sri Shabad Hazare Patshahi 10, Vaar Malkauns Ki, Vaar Bhagat Bhagauti, Sri Gyan Prabodh, Ath Sri Indrakhi Ashtottar Likhate, Sri Shastar Naam Mala, Ath Sri Chaubis Avatar Katha, Sadd Lakhi Jungle Khalsa, Sri Zafarnama Sahib & Rubai Patshahi 10. The author has highly praised Sri Guru Gobind Singh Ji in each line of his book. While reading this book, where one gets an insight of the celestial words of Sri Guru Gobind Singh Ji, on the contrary, one develops the yearn to worship with the devoutness presented by the author at the feet of Sri Guru Ji through his pen and even this craving gets fulfilled as well. This book will result in the inaugural of new-fangled layers for academic field and its content will aid in exhuming additional information on this subject through in-depth research works. I congratulate the author for the publication of this book and wish him success as well as victory in all the arenas. May the grace of Satguru Ji befall on him.

Dr. Dilver Singh
Asst. Director of Youth Services,
Govt. of Punjab.

Date : 20.03.2023



Sant Giani Arjan Singh Ji Nirmala

(Hon. Founder & Mahant Sahib)

**Sri Nirmal Bunga International, England :
United Kingdom.**



A Blissful Preface

Whilst reading the insightful research work authored by Sri Abinash Mahapatra, I can speak with unshaking and unwavering conviction that it is arguably one of the greatest research projects ever composed upon the Sri Dasam Guru Granth Sahib of Sahib E Kamal Guru Gobind Singh Ji. Reading the text, I was amazed seeing it to be replete of devotional praise to the Guru and Waheguru. I was in awe observing the way in which Sri Abinash Mahapatra has anthologized the many aspects of the Sri Dasam Guru Granth Sahib from an introduction to the text to detailed analytical research on the historical recensions of the Sri Dasam Guru Granth Sahib Ji and European accounts etc. I can state indubitably that this research work is one of a kind as it is inclusive from all aspects, hence, beneficiary to all types of readers be it Sampradayi / Academic Scholars working upon Sri Guru Itihaas & Gurbani or even the lay-man unaware of Guru Gobind Singh Ji's beautiful words, looking for an introduction. Another aspect of this book which fascinates me is in which manner Sri Abinash Mahapatra presents unknown and heretofore undiscovered facts alongside previous research which was unable to spread due to the barriers of language. Sri Abinash Mahapatra's style of writing is to be praised as how he amalgamates both Academic and Sampradayi styles of writing. For example, how instead of using the terms such as Adi Granth or Dasam Granth which are bereft of respect and unable to express reverence, uses language such as Aadi Sri Guru Granth Sahib Ji and Dasam Sri Guru Granth Sahib Ji in which manner he while writing academically does not undermine the Gurus by forsaking use of terms such as Hazira Hazur, Sarab Kala Bharpur, Satguru Ji, Kalam E Kamal etc. Throughout my thorough inspection of Sri Abinash Mahapatra's unremarkable work whose glory is ineffable on the Sri Dasam Guru Granth Sahib Ji I can state without hesitation that Sri Abinash Ji have not slandered any specific person, rather have displayed facts from which a reader can discern the truth, adopting the method and manner of Gurbani. I Pray to Sri Akal Purakh so that this great Sikh Author and Scholar who is consumed by Humility namely, Sri Abinash Mahapatra Ji continue his great selfless service towards the Panth by publishing such literary jewels and bequeath perennial Chardikala.

Arjan Singh Nirmala,
Hon. Founder & Mahant
Sri Nirmal Bunga, U.K.



ਯੇ ਜੇ ਹੁਸਨੁ ਏ ਬਰਜਾਬੀ ਹੈ ਜਿੰਦਗੀ ਮੇਂ ਮੇਰੀ ॥

ਕੁਛ ਔਰ ਨਹੀਂ ਫਕਤ ਆਰਜੂ ਹੈ ਤੇਰੀ ॥

ਕਿਯੇ ਦਿਲ ਕੇ ਚਾਰ ਟੁੱਕੜੇ ਦੀ ਜ਼ਕਾਤ ਮੇਰੇ ਸਦਕੇ ॥

ਕੇ ਹਜ਼ਾਤ ਸ਼ਕਲ ਪਾਏ ਹੈ ਜੇ ਹੂਬ ਹੂ ਤੇਰੀ ॥

ਮੁੜੇ ਦਿਲਮ ਥਾ ਮੁਯਸਰ ਵੇ ਜੇ ਤੇਰੀ ਕਲਮ ਸੇ ॥

ਮੈਂ ਵੇ ਬਨ ਹੀ ਕਿਉਂ ਨਾ ਪਾਯਾ ਬੀ ਜੇ ਸੁਸਤਜੂ ਤੇਰੀ ॥

ਤੇਰੇ ਹਰਫ਼ ਸੇ ਹੈ ਰੋਸ਼ਨ ਹਰ ਚਰਾਗ਼ ਬਜ਼ਮ ਮੈਂ ॥

ਕੇ ਬੁਝਾ ਹੀ ਦੇ ਨਾ ਦੀਪਕ ਸੋਰਹੇਹੋਊ ਹੂ ਮੇਰੀ ॥

ਮੈਂ ਪਨਾਹ ਪਾਉਂ ਕਿਉਂ ਕਰ ਆਗੋਸ਼ੁਏਪਾਕ ਮੇਂ ॥

ਮੇਰਾ ਚਾਕ ਹੈ ਗਰੀਬਾਂ ਆਲੂਦ ਰੂਹ ਮੇਰੀ ॥



ਗਿਆਨੀ ਗੁਰਪ੍ਰੀਤ ਸਿੰਘ ਜੀ ਉਦਾਸੀਨ

(ਕੈਲੀਫੋਰਨੀਆ ਵਾਲੇ)





Parastish E Guru Gobind Singh Ji Maharaj

On the seventh day from Purnmashi (New Moon) in the month of Poh corresponding to the year 1723 Bikrami (1666 A.D.), when the fluorescent moon was encircling the Nebula or the Seyfert Galaxy, a uni-quarter of the night was still enduring, the Dasvin Nanak Jyot, the embodiment of Akaal Purakh Sri Waheguru Ji descended at Sri Patna Sahib (Bihar) to illuminate the whole of cosmos in a motive to liberate His biospheric entities from the clasps of illusions & intrinsic foes, prevailing in the thought process of a Homo sapiens, permeated with penetrating prejudices. The dawn was about to be casted while the solar orb seemed to tear apart the night's blanket for rejuvenating the all-engrossing ether to convey the sincerest welcome to Esteemed King of East & The Monarch of Universe, Shahebzaada Sri Gobind Rai Ji who was born to Nauwey Patshah, Sher E Shamshir, Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj & Mata Gujri Ji, who was the perfect embodiment of Jagatmata and a heavenly idyllic entity permeated with a ceaseless awe-inspiring generosity.

With the radiance of Akaal Jyot, Pehli Patshah, Hazra Hazoor Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj & with a charismatic glow from the consecrated face of Zahira Zahoor Shahebzaada Gobind Rai Ji, the highest of sparkling stars as well as the moon presumed apparently to be gloomy. The luminosity of Dasvin Nanak Jyot blazed to such an aspect that even the Castor & Pollux, also the Array of Zuhre got abortive to sparkle. The demi gods and the celestial bodies rejoiced to their infinite ecstasy and praised their Master by showering the petals. The Astral Spherule presumed to mislay its magnificent exquisiteness and Zephyrus (the Greek God of West Winds) seemed paying His obeisance at the divine feet of Shahebzaada Gobind Rai Ji. The news that Akaal Purakh Sri Waheguru Ji has bequeathed His embodiment in the family of Raajan ke Raaja, Sher E Shamshir, Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj proliferated synonymously to a wildfire and the Gur Roopi Saadh Sangat thus flocked in myriads beside abode of Salas Rai Zori to glimpse His Revelation.

In this dwelling was born Shahebzaada Gobind Rai Ji whose crown of prodigious beams stemming from the annulus of glistening cascade luminescence from the east had irradiated the all-encompassing cosmos. Mata Nanaki Ji (grandmother of newly natal Shahebzaada) got supremely elated and getting imbued in heavenly ecstasy, she immersed herself in Naam Simran. To transmute the aura and ensue for Divine Intoxication, the Ragi Jatha(s) commenced the Kirtan of Asa Di Vaar attuned to the melody of musical instruments - Rabab, Pakhavaj, Jhajjar & Taus. Such enchanted ongoing were presuming for the commencement of a Divine Symphony. The scenario took a further fillip when the streets of Sri Patna Sahib bellowed with the blows of Conch, Nagara & Drums. Langar(s) were organized and the visitors were bequeathed with Kada Parsad as a blessing. It seemed as if Mother Nature with her elements

were unveiling endless devotion for Elahi Noor. Even Inder, the monarch of paradise bent in intense reverence to the solitary : Sri Badshah Darvesh Ji.

The entire cosmos is humming the eternal praises of Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj who is the Blazing Sun of Righteousness. As a millpond encompasses countless springing blossoms, synonymously, the hallowed lotus feet of Guru Maharaj Ji originate endless exquisiteness and magnificence in the biosphere. Zahira Zahoor, Hazur Kalgidhar Patshah Ji is the ocean of nectar, a glimpse of whose lionize the specks of dirt. He is the bestower of paradise, the cloud of concord and the demolisher of iniquity. Under the command (Hukum) of Akaal Purakh Sri Waheguru Ji, He established the Khalsa Panth (The Panth of Akaal), the sanctuary of which transformed the essence of this mankind from Sadhu Sant to that of Sant Sipahi. By His grace, the one imbued with pessimism commence beaming as the Sun. There is none akin to Kalgidhar Patshah Ji who is benefactor of greatest ever sacrifice (Sarbars Daani) and whose grace can transform iron (wicked) into gold (divine) and a Castor Tree (Atheist) to that of Sandalwood Tree (Gur Khalsa Ji).

Aalam E Raushan, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj who connotes to be the Master of all-engrossing fourteen worlds, is the solitary Cosmic Realization in all biospheric entities, the infinite superlative crown of Self-Awareness and has manifested Himself in the form of Gross Consciousness. To Him, my beloved, I prostrate whose Feet implies to be my ultimate refuge. He Himself is the Awwal Elahi Noor, the quintessence of Akaal Purakh Sri Waheguru Ji. Getting imbued in the oceanic depths of Divine Naam (Sri Waheguru) and bequeathing interminable love upon Dasvin Nanak Jyot ferries an entity athwart the dreadful oceanic waves to caress the threshold of liberation without even being cognizant of it. Ever since the evolution of Ether, it is only Hazur Kalgidhar Sachey Patshah Ji who has been unequivocally accredited with the title of Sarab Kala Bharpur and Zahira Zahoor who rules the cosmos, sedentary on the utmost of superlative Ethereal Takhat. Under His command, even the leaves move and myriads of galaxies function. Zahira Zahoor, Satguru Garib Niwaz Dasam Patshah Ji is and will be the sole Badshah Darvesh till the culmination of this cosmos.

There prevail no such versifiers & combatant since the time immemorial, whose hands would have been embellished together with Kalam (Pen) & Shastar (Weapon). It can only be perceived in the Zindaginama of The Master of all the four ages, Sahib E Ikleel, Jagatguru Sahib Sri Gobind Ji Maharaj that the magnitude to which His pen was glorified, the synonymous extent to it was paralleled the blow of His Shastar(s). From His Kalam E Kamaal has emanated a voluminous series of seven Granth(s) which can aptly be demarcated as the Masterpiece of all Religious Literatures prevailing amidst whole encompassing cosmological magnitude and are the solitary referential sources for Self & Numinous Cognizance, additionally clasping the perpetual veracity. Yonder the borders of constrained humanoid insights, almost the whole of mankind fails to concede His Elahi Kalam E Kamaal and compares his drop of cognizance against an ocean. The superlative of all Deities and Divinities, Prophets, Manifestations (Avtar Purush) as well as the unabridged Heavenly Entities are incessantly whirring the praises of Faiz E Noor, Sahib Sri Guru Gobind Singh Ji Maharaj, imbued in intensified melody and profound consecration. Their tears can be presumed to get shed at

Lotus Holy Feet which connotes to be a boundless repository of dual conceptualization, i.e., clemency as well as gallantry. Prostrating besides His Shastar(s), Kalam and the Hooves of His Sapphire Stallion, I proffer my lifespan to Him, who presages to be Peer O Murshid, Shahi Shahenshah and Shuja E Qalandar. Even if I perceive a life with exclusion to His presence, then my masquerade will be tantamount to a prevailing carcass. Hence, cataclysmic the worldly-wise bondages, I sustain and breathe for Him, in whose mystical love, I am drenched and chaunt the perpetual praises. Bows to His Holy Shastar(s) : Our Peer O Murshid.

The monarch of Shastar(s), the greatest of all the warriors, the greatest of all the poets and authors in this entire cosmos, Hazira Hazur Sachey Patshah Ji has granted the infinitely precious boon through His Kalam E Kamaal - Sri Dasam Bani, the edifice of Bani and Bana. The greatest poet and author in entire cosmos, Sahib E Kamaal Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj has granted the infinitely precious boon through His Dasam Bani which prevails in the celestial form of "Dasam Sri Guru Granth Sahib Ji", "Sarbaloh Sri Guru Granth Sahib Ji", "Sri Prem Sunmarag Granth Sahib Ji", "Sri Mukat Marag Granth Sahib Ji", "Sri Prem Anbodh Granth Sahib Ji", "Prichia" & "Sri Mangal Prakash Granth Sahib Ji". If I ensue gliding my pen on paper to inscribe further on Hazra Hazur Sahib Sri Guru Gobind Singh Ji, the boundless admirations which are pungently germinating within me may take the shape of endless volumes but sauntering towards endlessness for He is infinite and so is His Elahi Kalam E Kamaal, pouring eternally from the Kingdom of 14 Worlds : Akaal Elahi Sachkhand.

I proffer my boundless salutations at the Sacred Feet of Sahib E Ikleel, Aalam E Raushan, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, who connotes to be the Sovereign of Fourteen Universes, the ship in the ocean of my life and the blaze of light in the obscurity of my stupor. He is the solitary quintessence of precision with opulence besides whom I prostrate bequeathing all my admiration. Hazur Kalgidhar Sachey Patshah Ji is the splendour of knowledge and the excellence of my mind. My Master, I am nonentity without You and hence, I bestow even my life's eventual breath at Your Lotus Feet. My veracity concedes myself as a blade of grass at the consecrated presence of my Divine Master & hence, I pray to Thee, O Rajan ke Raja, Sahib Sri Guru Gobind Singh Ji Maharaj for You being the solitarily chosen of Akaal Purakh Sri Waheguru Ji to be The Master of His all-engrossing creation for the glimpse of whose sacred lotus feet yearns the whole of biosphere.

Even if I compile the countless literary devices, the all-engrossing literary world will fail to narrate the praises of Your all-transcendent, heavenly, perpetual, and fully contented manifestation. You are the cosmic consciousness in all beings, my last resort, my only refuge and the auspicious beginning of my research work. You are all pervading and integrated, void of any distinction. Glancing at You, waves of love swell from within and the whole world seems to get drenched in the raptures of Your Devoutness. My Master, You are sedentary at the loftiest seat of this cosmos and the King of all Kings. Even the Ten Greek Gods and Sacred Goddesses, inclusive of all the 33 Crore Sanatan Devi Devta are obeying Your Huqum (The Divine Command). Even the Prophets are incessantly humming Your commendations for You being the Peer O Murshid who can ferry their souls ensuing towards Sri Sachkhand as they have been confined upto the borders of Gyaan Khand.

Sahib E Kamaal, Hazur Kalgidhar Patshah, Sahib Sri Guru Gobind Singh Ji Maharaj, You are the solitary Jagatguru and the Sovereign of this all-engrossing universe. You imply to be a ship in the frightful deep-sea of my life, the flare of Sun in the obscurity of my ignorance and the propitious embodiment on whom I bequeath all my litanies. You are the demolisher of the forestry of snags and Thy presage to be the nectar of this life's celestial essence. You are the solitary grandeur of wisdom and brilliance of cognizance. Hail to Thee, the Emperor of Shastar(s) who Himself is the Partakh Roop of Sri Akaal Purakh Ji. Badshah Darvesh, I bow at Your Sacred Feet and seek Your clemency for You being the breath of my sustenance. My Master, even if the Veda(s), Shastar(s), Upanishad(s) and all other Religious Scriptures unitedly sing Your glories, they will be deprived of metaphors, similes and the whole of literary devices as Thou confer to be beyond the perimeters of ethereal eternity.

Ever enduring to sing Your praises, I enshrine You in my heart's throne & wash Your Feet with love infused tears. May my ears presume to get enchanted with Gobind and may I capitulate my whole shebang at Your end, for Thy being only Cosmical Badshah. Proffering my cognizance, heart, and prosperity at Your Feet, I plead to serve You the whole of my life. Thou connote to be my Thakur, Isht and Parmatam for whose glimpse, even the superior of all the angels, "Gabriel" yearns ceaselessly. Amidst the physique of Khalsa, Thou preside as the soul and hence there prevails nonentity diversification between You and the Khalsa. May my wisdom be Your Bani, my thoughts be Your Huqum and altering myself to be a mere pen, I surrender myself at Your Lotus Feet for each stance of my life's tenure to be an essence of my love for You. Incessantly prostrating at Your Sacred Feet, I plead You to repute me as Your meagre servant who will eternally sing Your majestic glories.

The musical excellence of Faiz E Noor, Jagatguru Sri Guru Gobind Singh Ji Maharaj is universally unparalleled and beyond the acumens of worldly ruminations. The Gurmat Sangeet had major revolutions under His massive benediction when innovative modes of Kirtan Technique and newly designed instruments were introduced into the Gur Shabad Kirtan Maryada. The Darbar of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj was engrossed with the words of poets & melodies of musicians. Hazur Sachey Patshah Ji also modified the musical apparatus "Tavoos" to "Dilruba" which was designed by His Grandfather, Miri Piri Dey Malik, Gulrukh E Badshahi Paigambar, Jagatguru Sahib Sri Guru Hargobind Ji Maharaj. The word "Dilruba" has its evolution from Arabic the English Translation of which connotes to "Enchanting" and hence this musical instrument abetted in conferring a very amiable insight upon the Kirtan Chowki of Khalsai Gurmat Sangeet.

The musical apparatus "Dilruba" is architecturally fretted bowed embellished with a parched resonating chamber and a horizontal fingerboard. Persisting in the group of Tat Vadya, i.e., stringed instruments, it comprises of four main metal strings, twenty sympathetic strings in consort with nineteen elliptical frets which are played with a horse hair bow. To one side being played a major instrument in Gurmat Sangeet, it was and still also is played as solo and accompanying musical stand by prominent artists in the realms of North Indian Classical Music. Post scrutinizing the historical annals of Shahi Shahenshah Kalgidhar Sachey Patshah Ji, it has also been perceived Bhai Saddu and Bhai Maddu were amongst the notable / prominent Raagi(s) in the Dasam Kirtan Darbar. Adhering to the organizational

prearrangement of Hazur Kalgidhar Patshah Ji's Kirtan Chowki, one can perceive and deliberate it to be the quintessence of incomparable melodious symposium(s).

Legend also prevails that Badshah Darvesh, Zahira Zahoor Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj performed Kirtan at Sri Paonta Sahib, at Sri Anandpur Sahib, on the river banks of Sirsa River (even at the age of 11) and at Sri Abchalnagar Sahib Ji (Nanded). The Darbar of Sarb Kala Bharpur, Dasam Patshah Ji was imbued with unrivalled intellectuals and academicians of all aspects; be it be Sahitya / Sangeet. The protuberant musical instruments being played at the Kirtan Chowki of Dasam Darbar includes Pakhavaj, Rabab, Sarangi, Saranda, Israj, Cymbals, Nagara, Jhalar, Jori, Tanpura and Dilruba. At times, the combatant conch (Shank) was also blown while performing the Kirtan of Bir Rass Bani. Whenever such melodic symposium commenced in the Darbar of Rajan ke Raja, Dasam Patshah Ji, the soothing breeze of bliss and harmony would whisk the essence of love, prosperity, and the spirit of razing down all despotic elements existing in cosmos.

I extend my salutations to the soil of Sri Nanded Sahib which was demarcated as Gobind Nagri during Satyug and was renamed as Sri Abchalnagar Sahib Ji by Jagatguru Garib Niwaz, Sachey Patshah Ji in Kalyug. In the month of August, corresponding to the year 1707, Awwal Elahi Noor, Sahib Sri Guru Gobind Singh Ji Maharaj caressed the soil of this province on the banks of Godavari River and thus His divine presence consecrated the aura. Kalgidhar Patshah Ji dwelled in this realm for a period of 14 months, each juncture of which was momentous in its own aspect, akin to the boon alike consecrations for Samuh Gur Roopi, Gur Khalsa Panth. During this period of 14 months, Antaryami Sachey Patshah Ji deliberately elucidated the Bani of Dasam Sri Guru Granth Sahib Ji, composed Sarbloh Sri Guru Granth Sahib Ji at the place where currently stands Sri Sarbloh Bunga just besides to Gurdwara Sri Langar Sahib Ji - The Tapp Asthaan of Sachkhand Wasi Baba Naudh Singh Ji Khalsa.

Subsequently, Kalgidhar Pita also penned Sri Mukat Marag Granth at the stint where contemporarily prevails Gurdwara Sri Shikaar Ghat Sahib Ji. In addition, Ath Sri Mangal Parkash Granth (Panj Sau Sakhi) was also uttered by Guru Sahib Ji in this province. Amidst all such ongoing, Amar Shahid Baba Deep Singh Ji, Satkaaryog Panj Pyare Bhai Daya Singh Ji & Bhai Mani Singh Ji, Baba Santokh Singh Ji, Kalam E Goya - Bhai Nand Lal Ji as well as Baba Mangal Singh Ji used to be in consort of Deena De Malik, Satguru Kalgidhar Sachey Patshah Ji. Sri Abchalnagar Sahib Ji also implies to be the destination where Satguru Garib Niwaz, Sahib Sri Guru Gobind Singh Ji Maharaj, Sachey Patshah Ji ensued for Sachkhand Gaman and bequeathed binary most valued boons on the Gur Khalsa Panth. One amongst them is conferral of Eternal Gur Gaddi upon Shabad Moorat Trey Gur Darbar : Sri Guru Granth Sahib Ji Maharaj on Katak Sudi 2 Samvat Bikrami 1765 at this Divine Land in the beneath aspect.

On the divergent, it was the persecutor Governor of Sirhind, Wazir Khan who was incompetent to endure the intensifying Sikh & Mughal Associations through Dasam Patshah Ji and Badshah Bahadar Shah Ji. Hence, after apt grounding, he made up his cognizance to direct two slaughterers, namely Jamshed Khan and Wasil Beg for stabbing Dasam Patshah Ji. These slaughterers were Pathan in their ethnicity who primarily visited Mata Sundri Kaur Ji at Delhi and consequently accomplishing all the niceties pertaining to Guru Sahib Ji, ensued towards Nanded Sahib. Erstwhile

to their onset to the Guru Darbar, the postures of nature got wrong side up. The fauna too who were ecstatic to the majestic presence of Guru Maharaj were distinguished to be deemed with the flow of nature. The Pathans stepped into the Darbar while Hazur Sachey Patshah Ji was performing the Gurmat Katha Vichaar, just preceding to the commencement of Elahi Sri Rehras Sahib Ji's recitation.

Apparent to be devout adherers, they bowed to Guru Sahib Ji but His profound words circuitously symbolic of their unkind intents instilled within them an intellect of weighty fright. The twilight had befallen & chirping of crickets in the eeriness were symbolic that mother nature had casted a dusky blanket over the ether. With a momentous observation, Pathan Jamshed Khan swiftly inflexed into the tent of Hazur Sachey Patshah Ji while Pathan Wasil Beg preferred to be in the open-air to keep an eye on the environs. Jamshed Khan throbbed his venom tarnished stiletto abruptly on the torso of Guru Sahib Ji and was up for an additional bout. But Sahib E Kamaal raised His Siri Sahib and slithered him to decease with a resonating Jaykara. The ultimate skreaching vocal sound of Pathan Jamshed Khan echoed to such a superlative pitch that the Gur Sikhs hastily ensued towards Hazur Sachey Patshah Ji. Sensing the death of his companion, Pathan Wasil Beg tried to escape but was held by Akali Baba Banda Singh Ji Bahadar and was blown into fragments by Guru Baksish Sri Siri Sahib Ji.

The carcass of the Pathan laid dwindling on the loam while Guru Sahib Ji was facing a penetrated bleeding. One of the Gur Khalsa from Lakshmipore (Bihar) pertaining to the lineage of Agrahari Sikh Samaj was a contemporary of Hazira Hazur Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj who implied to be in His consort for the last 20 days prior to Sachkhand Gaman. In his personal diary he states that this attack by Pathan(s) procured at 06:30 P.M. on 20th of September 1708 (Monday). The manuscript also reveals that on heeding to this treacherous attack on Dasam Patshah Ji, Badshah Muhammad Moazzam Shah Aalam (Bahadur Shah) instantly summoned his Italian Surgeon and directed him to ensue towards Sri Abchnagar. Entitled as Dr. Venetian Niccolo Manucci in the chronicles, he arrived & stitched the wounds of Guru Kalgidhar Patshah Ji around 10:30 P.M. Also, legend prevails that the European Surgeon dwelled at Sri Nanded Sahib for subsequent few days and attended Hazur Sachey Patshah Ji as His doctor for which Badshah Bahadur Shah paid 7 Mohar(s) a day.

For the therapeutic apropos, he proscribed Hazur Sachey Patshah Ji from cossetting in horse riding, archery, and other warfare actions, roughly for few months. Time surpassed & Guru Maharaj Ji once summoned the Hazuri Gur Khalsa Saadh Sangat, commanded them to prepare a pyre of Sandalwood post to which Guru Maharaj had His Ishnan and ultimately got embellished with Neela Bastar having adorned on Him the Shastars : Bow, Rifle, Pehshkabz, Jamdhaar, Axe & Khanjar in Kamar Kassa, Shamshir in Gatra & a quiver of arrows as well as a spear in hands. Guru Kalgidhar Sachey Patshah Ji then articulated thus :

"Now, I will pass on the Gur Gaddi to Granth Sahib (Aad Maharaj, Dasam Maharaj & Sarbloh Maharaj)"

The Granth Sahiban were placed on the Manji Sahib & Parkash were made. Bhai Dharam Singh Ji, Bhai Har Singh Ji, Baba Santokh Singh Ji, Baba Gurbax Singh Shaheed & Baba Deep Singh Ji Shaheed were made the Panj Pyare

whilst Bhai Mani Singh Ji got sedentary on the Tabia as Granth Singh. Guru Sahib Ji then performed Parikrama, embellished the Tabia with Shastar, did Tilak to them and placed a coconut along with 5 Paise besides Jagatguru Sahib Sri Guru Granth Sahib Ji Maharaj. Bowing to Sri Granth Sahib, Guru Maharaj Ji voiced,

“Now on Sri Guru Granth Sahib Ji will be the Eternal Guru. I will be omnipresent hereon living behind the physical coils. Those who endure to be in the Khalsai Doctrine and lead their lives adhering to the concept of Bani & Bana, I will be Ang Sang with them. The Jyot of Dason Patshaiyan will now on reside in Granth Sahib. The Granth Sahib will be Jugo Jug Atal whilst Shastar(s) will be your Peer O Murshid’.

Subsequently, Bhai Mani Singh Ji was appointed as Head Granthi of Sachkhand Sri Harimandar Sahib Ji, Baba Deep Singh Ji was instructed to ensue towards Sri Damdama Sahib, Baba Gurbax Singh Ji was given the Seva at Sri Anandpur Sahib while Baba Santokh Singh Ji was given the charge of Seva Sambhal at Takhat Sachkhand Sri Hazur Sahib. Post to all such momentous juncture, the Universal Pervasive Master got sedentary on His Blue Stallion and thus ambled towards the sandalwood pyre to ensue for Sachkhand Gaman. The last hooves of the Blue Stallion with the Plume (Kalgı) in Breeze left a deep imprint of Vairag amid the hearts of Hazuri Sant Sipahi(s) who tend to be the Master’s Adored. The other corresponds to Hazuri Gur Khalsa Sikh Rehat Maryada which is hitherto on endurance in the identical aspect as bequeathed by Kalgidhar Hazur Sachey Patshah Ji in the year of 1708. The Legends of Sri Abchalnagar Sahib Ji (Nanded) reveal that on Samvat Bikrami 1880, a disastrous blanket casted such horrifying shadow that the Hazuri Singh(s) had to migrate from this province for the interruptions they inferred while adhering firmly to Hazuri Gur Khalsa Sikh Rehat Maryada.

Even though the ethical arc of ether seems to be elongated, yet it always imply to incline in the direction of righteousness. Sauntering in this conception it was under the Jathedari of Sardar Jassa Singh Ji that on Samvat Bikrami 1882, the Hazuri Gur Sikhs stepped back and caressed the soil of Sri Abchalnagar Sahib Ji and the same Maryada was restored in the administration of Sri Takhat Sahib. Sri Hazuri Gur Khalsa Sikh Rehat Maryada infers to be the only authentic “Sikhi Way of Life”. One must not miss the mark of taking into cognizance that Sri Abchalnagar Sahib Ji is the land of Aalam E Raushan, Sahib Sri Guru Gobind Singh Ji Maharaj and the Maryada followed here is His own conferral. It is thus for such superlative significance of Sri Nanded Sahib, I wish to pen hereby that anyone who does the Darshan Deedare of Takhat Sachkhand Sri Hazur Sahib, their boundless iniquities accumulated since myriad of births get devastated. One can imply to accomplish the peak of all wisdom and if candid then all their wishes will befall to be factual by the grace of Guru Garib Niwaz Sachey Patshah Ji. The spick-and-span Godavari streams amidst its alluring banks which seem apparent to the glorious rivulets of River Ganga. The trees with greenest of leaves extend their striking shades on all inhabitants of this realm & sedentary on the foliage branches, the birds hum : “Hail O Guruji ! Sedentary on the throne of Cosmical Realm”.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



Chapter 1 : A Brief Introduction

Inferring profoundly amidst the Gurmat Chronicles, Dogmatics & the Shabad Gurbani, one can tangibly make out that Dasam Sri Guru Granth Sahib Ji Maharaj is the eternal primordial Teeka (Annotation) of Jugo Jug Atal, Saran Kala Bharpur, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj. Legend prevails that the Kartarpuri Bir of Aad Maharaj Ji was confiscated by the Panthak Traitor alike persona : Dhir Mal which was beckoned to be a menace pertaining to a Gurmat Inclined Parchar / Dilemma in Proliferating the pragmatic essence of the Shabad Gurbani. Subsequently, the blanket of misfortune shed its gloomy shadow in such a manner that post to the Sachkhand Gaman of Athwey Patshah, The Slayer of Grievs, Badshah E Gulrukh : Jagatguru Sahib Sri Guru Har Krishnan Ji Maharaj, the Sikhs were inept to concede the real Baba Bakala for 22 Guru(s) were sedentary on their Manji(s).

To forbid and refrain such an inevitable stance in the imminent epoch, Badshah Darvesh, Shamshir Pita : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has elucidated the Khalsa Panth with the factual essence as well as annotation of Elahi Shabad Gurbani permeated in Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj in His incredible Kalam E Kamaal : Dasam Sri Guru Granth Sahib Ji Maharaj. However, this does not correspond to the fact that Dasam Maharaj must be used as a Mahankosh of Sri Aad Bani. In Dasam Sri Guru Granth Sahib Ji Maharaj, one can come across the answers to superlative of the griming issues as cited underneath :

E.g., 1. ਘੜੀਐਸਬਦੁਸਚੀਟਕਸਾਲ ॥ ਜਿਨਕਉਨਦਰਿਕਰਮੁਤਿਨਕਾਰ ॥

(Paudi 38, Sri Japji Sahib)

The word Taksal has been derived from the Sanskrit Word : Tank Saal (The place where currencies are mounted). According to Gurmat Etymology, Taksal refers to the abode of Divine Wisdom where a persona's cognizance is framed according to the Elahi Soch Vichaar. Hence, this Taksal referred to in the Bani of Sri Aad Maharaj refers to Dasam Sri Guru Granth Sahib Ji Maharaj where Pehli Patshah, Hazrat Baba Nanak Shah Ji in His Tenth Manifestation has depicted His unparalleled Kalam E Kamaal. For fulfilling the purpose of scrutiny, we can take as specimen : Ath Sri Shastar Naam Mala Puraan Likhyate, where Ath refers to an authority and countless gem alike novel entitlements have been bequeathed upon Shastar(s). Generally, in Sanskrit we come across a perspective named as Rudhi, i.e., one having etymology and has been broadly used in Sri Dasam Bani. For reference, one can adhere to the verses,

ਜਿਤੇਸਸਤ੍ਰਨਾਮੰ ॥ ਨਮਸਕਾਰਤਾਮੰ ॥ ਜਿਤੇਅਸਤ੍ਰਭੇਯੰ ॥ ਨਮਸਕਾਰਤੇਯੰ ॥

(Ath Sri Shastar Naam Mala, Patshahi 10)

ਸੰਗੀਤਭੁਜੰਗਪ੍ਰਯਾਤਛੰਦ ॥ ਕਾਗੜਦੰਕਾਤੀਕਟਾਰੀਕੜਾਕੰ ॥ ਤਾਗੜਦੰਤੀਰੰਤੁਪਕੰਤੜਾਕੰ ॥ ਝਾਗੜਦੰਨਾਗੜਦੰਬਾਗੜਦੰਬਾਜੇ ॥
ਗਾਗੜਦੰਗਾਜੀਮਹਾਗਜਗਾਜੇ ॥੩੫॥੧੧੨॥ ਸਾਗੜਦੰਸੂਰੰਕਾਗੜਦੰਕੋਪੰ ॥ ਪਾਗੜਦੰਪਰਮੰਰਣੰਪਾਵਰੇਪੰ ॥ ਸਾਗੜਦੰਸਸਤ੍ਰੰਝਾਗੜਦੰਝਾਰੈ ॥
ਬਾਗੜਦੰਬੀਰੰਡਾਗੜਦੰਡਕਾਰੇ ॥੩੬॥੧੧੩॥

(Sri Chandi Charitar (Duja), Patshahi 10)

E.g., 2. ਬਿਨੁਹਰਿਨਾਮਨਟੂਟਸਿਪਟਲ ॥ ਸੋਧੇਸਾਸਤ੍ਰਸਿਮ੍ਰਿਤਿਸਗਲ ॥

(Raag Ramkali : Mahela Panjva)

The pragmatic as well as tangible Sodh (Amendments) can evidentially be perceived from Ath Sri Chandi Charitar Ukati Bilas, Sri Chandi Charitar Granth Likhate, Chandi Di Vaar & 24 Avtar Kathanan where Hazur Kalgidhar Sachey Patshah Ji has denounced and refrained the masses from getting into the clutches of hypocrisy, let's say, proclaim these Avtar(s) to be Parmatam, performing Puja, Paath & Havan(s) for them, etc. Thus, Sodh refers to the eradication of fallacies and establishment of realism by Dasven Patshah Ji with the fusion of His Pen & Sword. Whilst leafing through the mirror alike Bani(s) enunciated by Zahira Zahoore, Shahi Shahenshah, Sahib I Ikleel, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, one can make out that Guru Sahib Ji has proliferated the perceptible essence of these Avtar(s) who were endowed with some specific powers by the Timeless Eternal : Sri Akaal Purakh but were under the jurisdiction of the Kaal (The Divine Command) constrained to an explicit perimeter and thus, were not Beant (Endless) alike the Perpetual. Also, it is momentarily noteworthy that as per the Brahmanwaad Philosophy of Indian Traditional & Cultural Systems, the administration of Universe relies in the hands of trio statutory bodies : Aakar, Okaar & Makaar to whom we address as the Tri Dev : Brahma, Vishnu & Mahesh.

Replicating this Anti Gurmat theology, amidst the Khalsai Publications, our contemporary Sikh Teeka Kaar(s) have diversified Onkar into 3 broad spectrums and also misrepresent the verse : by altering Tini to Teen. Even in some novel Saroop(s) of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj & in Gutka Sahib(s), the Tini to Teen transformation can be evidentially observed. The elucidation (Vyakhya) of this aspect has been performed by Guru Kalgidhar Sachey Patshah Ji in the 1st Charitar (Chandi) of Sri Pakhyan Charitar,

ਤੁਹੀਬਿਸਨਤੁਬ੍ਰਹਮਤੁਰੁਦ੍ਰਾਜੈ ॥ ਤੁਹੀਬਿਸ੍ਰਮਾਤਾਸਦਾਜੈਬਿਰਾਜੈ ॥੨॥

(Ath Sri Pakhyan Charitar : Sri Mukhwaak Patshahi 10)

On the other hand, the authenticity / Vyakhya of the afore cited verse can be accessed from the subsequent underneath verse of Bani Sri Japji Sahib / Sri Jap Nishan (M 1),

ਏਕਾਮਾਈਜੁਗਤਿਵਿਆਈਤਿਨਿਚੇਲੇਪਰਵਾਣੁ ॥ ਇਕੁਸੰਸਾਰੀਇਕੁਭੰਡਾਰੀਇਕੁਲਾਏਦੀਬਾਣੁ ॥

(Paudi 30, Sri Japji Sahib)

ਪਾਇਗਹੇਜਬਤੇਤੁਮਰੇਤਬਤੇਕੋਊਆਖਤਰੇਨਹੀਆਨਯੋ ॥ ਰਾਮਰਹੀਮਪੁਰਾਨਕੁਰਾਨਅਨੇਕਕਹੈਮਤਏਕਨਮਾਨਯੋ ॥

ਸਿੰਮ੍ਰਿਤਿਸਾਸਤ੍ਰਬੇਦਸਭੈਬਹੁਭੇਦਕਹੈਹਮਏਕਨਜਾਨਯੋ ॥ ਸ੍ਰੀਅਸਿਪਾਨਕ੍ਰਿਪਾਤੁਮਰੀਕਰਿਮੈਨਕਹਯੋਸਭਤੋਹਿਬਖਾਨਯੋ ॥੮੬੩॥

(Sri Ram Avtar Kathanan, Patshahi 10)

ਚੌਪਈ ॥ ਮੈਨਗਨੇਸਹਿਪ੍ਰਿਥਮਮਨਾਊ ॥ ਕਿਸਨਬਿਸਨਕਬਹੁੰਨਧਿਆਊ ॥

ਕਾਨਿਸੁਨੇਪਹਿਚਾਨਨਤਿਨਸੋ ॥ ਲਿਵਲਾਗੀਮੇਰੀਪਗਇਨਸੋ ॥੪੩੪॥

(Sri Krishan Avtar Kathanan, Patshahi 10)

Even the Ubiquitous Benevolent Master : Hazira Hazur, Shahi Shahenshah, Peer O Murshid, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj was affirmed with the fact that the semi-literate individuals will probe on the authenticity of His Kalam Krit : Ath Sri 24 Avtar Katha Varnan through a contrasting approach in observance to Awwal Elahi Sri Aad Bani by articulating the underneath celestial canto,

ਸੁੰਨਹੁਉਪਜੇਦਸਅਵਤਾਰਾ ॥ ਸ੍ਰਿਸਟਿਉਪਾਇਕੀਆਪਾਸਾਰਾ ॥ ਦੇਵਦਾਨਵਗਣਗੰਧਰਬਸਾਜੇਸਭਿਲਿਖਿਆਕਰਮਕਮਾਇਦਾ ॥੧੨॥

(Raag Maaru, Mahela Pehla)

Hence, Zahira Zahoor Guru Kalgidhar Maharaj Sachey Patshah Ji has penned,

ਇਨਮਹਿਸ੍ਰਿਸਟਿਸੁਦਸਅਵਤਾਰਾ ॥ ਜਿਨਮਹਿਰਮਿਆਰਾਮੁਹਮਾਰਾ ॥

ਅਨਤਚਤੁਰਦਸਗਨਿਅਵਤਾਰੁ ॥ ਕਹੇਜੁਤਿਨਤਿਨਕੀਏਅਖਾਰੁ ॥੪॥

(Ath Sri Chaubis Avtar Kathanan, Patshahi 10)

Along with the afore cited facets, Dasam Sri Guru Granth Sahib Ji Maharaj presages to be an eyeopener for those unsighted mindsets who perceive & emanate alterations amidst the Guru Sahiban, thus conceding them to be diverse as well as failing to recognize the Ek Akaal Nanak Jyot amidst them. Cantos from Sri Aad Bani state,

ਨਾਨਕੁਤੂਲਹਣਾਤੂਹੈਗੁਰੁਅਮਰੁਤੂਵੀਚਾਰਿਆ ॥

(Savaiye, Bani Sri Bhatt Sahiban Ji)

However, the Vyakhya of the afore has been made by Sri Dasam Nanak Jyot in Bachittar Natak of Dasam Sri Guru Granth Sahib Ji Maharaj & in Ath Sri Gur Gaddi Patshahi Dasak of Sarbloh Sri Guru Granth Sahib Ji Maharaj. Likewise, in Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, we come across a verse where the reference to Sri Kaal (The Divine Command) has been made as depicted underneath,

ਕਾਲੁਅਕਾਲੁਖਸਮਕਾਕੀਨ੍ਹੁਹਾਇਹੁਪਰਪੰਚੁਬਧਾਵਨੁ ॥

ਕਹਿਕਬੀਰਤੇਅੰਤੇਮੁਕਤੇਜਿਨ੍ਹੁਹਹਿਰਦੈਰਾਮਰਸਾਇਨੁ ॥੨॥੬॥

(Raag Maaru, Bani Bhagat Kabir Sahib Ji)

Nevertheless, there prevails not a solitary portion where the deliberation pertaining to Kaal has been made. Hence, amid the whole dogmatics of Sikhi, only the word Akaal got flourished on a large scale. Yet, commencing from the stage of framing the Laws of Universe to its entire management relies in the hands of Sri Kaal Purakh (The Divine Command). A whole comprehensive Vyakhya (Elucidation) on this subject has been made by Kalam Shastar Dey Malik : Sahib E Kamaal, Sahib Sri Guru Gobind Singh Ji Maharaj in Dasam Sri Guru Granth Sahib Ji Maharaj. Synonymously, amidst this Granth also prevails the tangible essence of Chaliya, Anant, Beant & numerous names ascribed to Sri Akaal. It is thus for the afore cited cause that those who bestow a robust devoutness / profound wisdom on Sri Dasam Bani will at all times proffer his / her Ardaas to Sri Kaal Purakh Ji rather than Sri Akaal Purakh Ji. For an example, Hazira Hazur Maharaj Guru Kalgidhar Sachey Patshah Sahib Ji pens the beneath,

ਭਈਜੀਤਮੇਰੀ ॥ ਕ੍ਰਿਪਾਕਾਲਕੇਰੀ ॥

(Ath Sri Bachittar Natak, Patshahi 10)

Sauntering further, it is momentous to note that one of the most imperative causes for constituting Sri Dasam Bani can be beckoned as to acquaint those Indian Mindsets with the spirit of courage & unparalleled gallantry who had made up their cognizance of getting forbidden from Shastar(s). Hence, one can come across the pragmatic annotations pertaining to several combatant biographies in Dasam Sri Guru Granth Sahib Ji Maharaj which have been inscribed by the Dasvin Akaal Nanak Jyot Himself. Such dreaded chaps who though numbered to lakhs reflected their inability to face the 300 - 400 Ferocious Turk(s) in the combat ground were infused such intensely with the combat alike spirit that even to contradict a troop of 10 lakhs, where each of them were identical to 1.25 Lakhs.

Therefore, under no grounds it can be proven erroneous to state that instead of proclaiming Dasam Sri Guru Granth Sahib Ji Maharaj to be the Granth Sahib of Khalsa Panth, it should rather be decreed as the Granth meant for strengthening the Indian Etymology which ignited the minds & hearts even of those personas who at once in their days of infantile used to quantify the no. of teeth in a lion's jaw to boost the slumbering life-force of combat persisting in them, thus leading a life of Nirbhau & Nirvair. The Elahi Shabad Gurbani of Zahira Zahoor, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj frames a person's identity to that of a Saint, thus ferrying him / her across the oceanic waves of Maya whilst on the other transmutes daily routine to be of a Jeev Mukat (Beyond the cycles of Life).

The Vyakhya of such mystically revitalizing Shabad Gurbani from Sri Aad Maharaj prevails in countless portions of Sri Dasam Maharaj. Furthermore, for grasping a factual essence of the nectars imbued in the Bani(s) of Dasam Sri Guru Granth Sahib Ji Maharaj, it is must for a devout seeker to undergo intensified researches on cryptograms. It is because amidst the contents of any Religious Scriptures / Dharam Granth Sahiban, nonentity presages to be portrayed in an unswerving means. Hence, to unveil the nectar alike symbolic representations prevailing amidst the Shabad Gurbani, it is must to acquire a deep elucidation on the cryptographic figurines. For an instance, the youths of the contemporary era (Gen Z) may impend upon us a query stating in this age, when we have been booned with AK 47 for safeguarding ourselves, what is the necessity of getting adorned with Kirpan / Siri Sahib?

In such cases, we can take up the specimen of spinning wheel which is though not in evaluation, yet presages to be a symbolic design of patriotism amidst the minds & hearts of this nation's residents. Similarly, Kirpan is the symbol of Khalsai Chetna & Panth's Pride which can be never be swapped by bigoted stance of Rogue's Dagger.

Significantly, in the contemporary era, mythology is being enlightened in a very novel as well as in a broad spectrum. Yet, some individuals do endure to condemn such ideologies for their own impended notions through which they flop to infer that in order to grasp modern researches on mythology and its characters, one must owe to have intense wisdom on the Greek Gods, Dark Goddesses, Egyptian Ethnicity, Mayen etc. Henceforth, it will be subsequently beneficial for Gur Roopi Saadh Sangat Ji in acquiring wisdom for grasping Dasam Sri Guru Granth Sahib Ji Maharaj which is a boon for the whole of humanoid race. An out of the blue aspect of Dasam Sri Guru Granth Sahib Ji Maharaj is its connexion with the Gurmat Sangeet which has been largely / is almost solely unmapped till this jiffy.

Exhuming all such magnificent gem & nectar alike essence permeated in Dasam Sri Guru Granth Sahib Ji Maharaj, I would wish to pen that in this book, we'll precisely get through all the afore cited motifs which can be defined as a trail from Uncharted to the Revealed. The Ever-Benevolent Master was pragmatically cognizant of all the futuristic emanating hypocrisy & blasphemous scenarios for which He has penned every single aspect with profound elucidation & aptness which must be adhered to by every solitary humanoid. May the grace of Akaal Purakh Sri Waheguru Ji Befall on the readers of this book who are imbuing their mindsets with the Kalam E Kamaal of Kalgidhar Patshah : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, the solitary sovereign of all firmament.

May Sri Akaal Bless the Readers.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***

Abinash Mahapatra

Abinash Mahapatra

(Balasore, Odisha)



Chapter 2 : The Evolutionary History & Contents

Erstwhile to an exact epoch of 553 years when the all-engrossing cosmos was in a state of dereliction, thus getting clasped amidst the manacles of predominant prejudices & carnages. The discrepancy of economical background implied to be a causative agent of societal discernment, the definition of religion got embarked in terms of casteism, beliefs and faith, the endless truth was apparent of getting crushed under the tyrannical myths of human perceptions and especially, the democratic rule was on its threshold of extinction under the Monarchic Dictatorships. Adhering to the excruciating lamentations of Mother Nature, the solitary Eternal, Sri Waheguru Ji manifested Himself as Akaal Nanak Jyot to ferry humanoids across the prejudiced oceanic tides and lead them towards perpetuity.

The afore cited consecrated juncture has been demarcated with golden letters as Katak Sudi Purnmashi 1526 Bikrami (1469 C.E.) in the Magnificent Sikh Chronicles. When the Akaal Nanak Jyot descended in the abode of Bhai Mehta Kalu Ji and Mata Tripta Ji, even the illumination of Sunshine seemed inferiorly deceiving. The ethers echoed with the admirations of The Timeless Akaal, the blows of conch and the ecstatic attributes of Sri Nankana Sahib's inhabitants. The Temples bequeathed their commendations by Bells and Jyot, whilst the same was procured by Namaz & Qalma from the Mosques. The globe may perceive Him to be a sapiens but the undying truth lies in the fact that Jagatguru Sahib Sri Guru Nanak Dev Ji was Awwal Elahi Noor, the one yonder the cycle of natality & mortality.

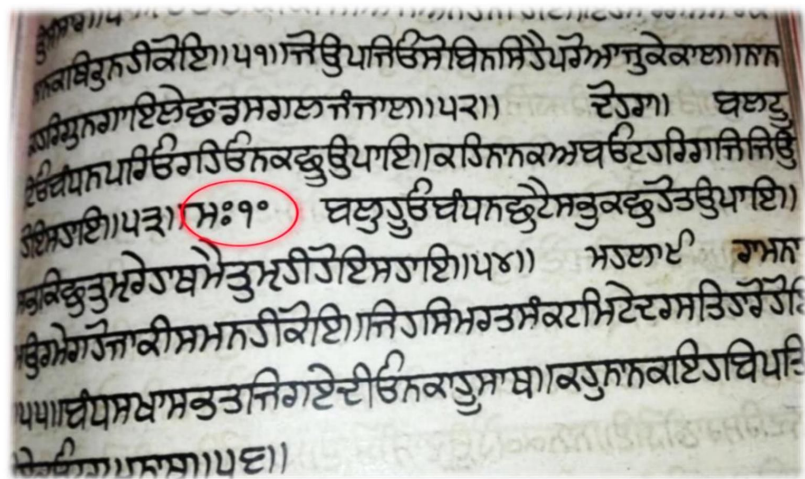
The utterances of Zahira Zahoor, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj were akin to the roars of a lion, heeding to which the societal and cosmical prejudices used to get flee with boundless dread. This specific juncture presaged to be a renaissance in the whole of cosmos as from Him emanated the Gurmat Ideology of Sant & Sipahi. The streamline ensued with the blows from Shabad Roopi Gyaan Khadag but took a further fillip when the Chhevin Akaal Nanak Jyot established the conceptualization of Miri & Piri at Sri Akaal Takhat Sahib Ji, thus affixing Sarbloh Roopi Shastar along with Shabad Roopi Gyaan Khadag. The Miri & Piri Concept stood for Raaj and Dharam, implying to be deuce sides of a same coin, with even exclusion to one, one cannot once be Sampooran Sabat Surat Gur Sikh.

The Chronicles of Sikhi if accessed with intense profundity, one can perceive that subsequently accomplishing His 4th Combat at Sri Kartarpur Sahib (24th Day of Harh, Samvat Bikrami 1691), Chhevin Patshah Ji, Miri Piri Dey Malik, Jagatguru Sahib Sri Guru Hargobind Ji Maharaj Sachey Patshah Ji subsequented towards Sri Kiratpur Sahib Ji and finally caressed the soil of Sri Anandpur Sahib where currently prevails Gurdwara Sri Bhavikhatsar Sahib where He halted for an epoch of nearly nine months. On a fine morning, when the Katha Vichaar and Kirtan Chowki had just accomplished,

Sanmanyog Sant Sipahi, Baba Bidhi Chand Ji sauntered towards Satguru Garib Niwaz Ji and insisted Him to voice the Elahi Bani and elucidate the Gur Roopi Sangat as did the erstwhile Sri Akaal Nanak Roopi Jyot(s).

Hazira Hazur, Bani tey Bana Dey Malik, Satguru Chhevin Patshah Ji grinned and uttered His Elahi Vachan stating that the elucidations of Gur Sikhs will emanate through His Kalam when He gets manifested as Dasvin Akaal Nanak Jyot. Thus, it gets hereby confirmed that Gurdwara Sri Bhavikhatsar Sahib connotes to be the destination where the foundation stone of Dasam Sri Guru Granth Sahib Ji Maharaj was laid under the Ruhaniyat Huqum of Akaal Purakh Sri Waheguru Ji Maharaj, the contents of which are a reflection of none other than the Elahi Gurmat Khalsai Philosophy as well as the Gur Sikhi Doctrines of Siddhant & Saroop. Gur Bilas Patshahi 6 (Krit Bhai Mani Singh Ji and Bhai Koer Singh Ji) has deliberately engrossed and revealed this enlightened identical transpire juncture.

In addition to the afore cited Sakhi from the Chronicles of Chhevin Akaal Nanak Jyot, it can be perceived in the Puraatan Saroop(s) of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj that there prevails a Bani of Dasven Patshah Ji, mentioned as Mahela Dasvan. Some of these Saroop(s) have been insighted to be inscribed by Param Sanmanyog Amar Shaheed, Akali Baba Deep Singh Ji Nihang and also by few Darbari Ratan(s) of Dasven Patshah Ji, especially Sanmanyog Bhai Natha Ji. This specific Bani of Mahela Dasvan can be cited in the Saroop of Satguru Maharaj Ji just beside to Salok Mahela 9, the evidential photocopy from Ang 1428 of Bhai Natha Ji Wali Bir has been appended for elucidating Gur Roopi Saadh Ji by labelling the apt portion where Mahela 10 can be glimpsed,



Unfortunately, though common in almost all the Puraatan Saroop of Sarab Kala Bharpur, Chandoha Tey Chavar Seva Dey Malik, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, such celestial portions were adulterated during 1940s when a juncture of misfortune manifested for standardizing the Aad Maharaj Ji's Pawan Pavittar Saroop.

Astoundingly, it is wholly a superlative alike profane act as since the evolution of Sikhi, there prevails no Khalsai Gurmata / Huqumnama pertaining to Guru Period which bestow rights upon any Academic Scholar of a Panthak Organization for altering the portions of Jaagti Akaal Nanak Jyot, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj grounded on Humanoid Thought Processes, thus failing to grasp Kalam E Kamaal of Dasam Patshah.

Ultimately, the Ruhaniyat Sri Mukhwaak of Chhevin Patshah, Miri Piri Dey Malik, Jagatguru Sahib Sri Guru Hargobind Ji Maharaj of voicing His Bani in 10th Form got befallen when Dasvin Akaal Nanak Jyot was presiding at the banks of Yamuna River, Sri Paonta Sahib. This specific site connotes to be the commencing epitome from where emanates the composition and penning down of Dasam Sri Guru Granth Sahib Ji Maharaj. Though, almost all the Bani(s) of Sri Dasam Maharaj have been inferred of being composed in this realm; Sri Bibhor Sahib Ji, Sri Anandgarh Quila and Takhat Sri Keshgarh Sahib & Sri Machchiwara Sahib presages to be some destinations where Faiz E Noor, Kalgidhar Sachey Patshah Ji has enunciated the Celestial Bani(s) of Dasam Sri Guru Granth Sahib Ji.

Even in his translated canonical literature, “The Travels of Guru Tegh Bahadur & Guru Gobind Singh”, Sardar Attar Singh Ji cites that Nauwey Patshah, Sher E Shamshir, Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj at Sri Damdama Sahib had also proclaimed about the composition of Dasam Sri Guru Granth Sahib Ji Maharaj by His son in the forthcoming. Post scrutinizing the Pawan Tatkara (Contents) from various Puraatan Bir(s) of Dasam Maharaj Ji, inscribed by Amar Shahid Baba Deep Singh Ji (Dam Dami Taksal Saroop and Patna Wali Bir), Dasam Darbari Ratan Bhai Haridas Ji, Panj Pyare Bhai Mani Singh Ji (Anandpuri Bir), Panj Pyare Bhai Daya Singh Ji (Aurangabadi Bir) and Hazur Sahib Waali Bir, the all-engrossing compositions can be estimated to around 28 in numerals as,

- | | |
|--------------------------------------|----------------------------------|
| 1. Sri Jaap Sahib | 13. Sri Pakhyan Charitar Granth |
| 2. Sri Akaal Ustat | 14. Sri Gobind Geeta |
| 3. Savaiye Patshahi 10 | 15. Inder Kavach Patshahi 10 |
| 4. Sri Bachittar Natak | 16. Sansahar Sukhmana Sahib |
| 5. Shabad Hazare Patshahi 10 | 17. Khalsa Mahima |
| 6. Sri Chandi Charitar Ukati Bilas | 18. Nishan E Sikhi / Sikhi Rehit |
| 7. Ath Sri Chandi Charitar Granth | 19. Vaar Malkauns Ki |
| 8. Chandi Di Vaar | 20. Vaar Bhagat Bhagauti |
| 9. Sri Gyan Parbodh | 21. Sadd Lakhi Jungle Khalsa |
| 10. 24 Avtar Katha Warnan | 22. Zafarnama Sahib |
| 11. Ugardanti / Chaka Bhagauti Ji Ka | 23. Hikayat(s) |
| 12. Ath Sri Shastar Naam Mala Puran | 24. Rubaiyat Patshahi 10 |

The whole of these compositions can be diversified under deuce broad categories, viz. prior to the Khalsa Sirjana (1699) and then aftermath to it. However, the Vyakhya of these Bani(s) have been unveiled by Satguru Garib Niwaz, Antaryami Sachey Patshah Ji at the divine land of Sri Abchalnagar Sahib Ji (Nanded), Maharashtra. The readers of this book should hereby take into cognizance that Itihaasik Gurdwara Sri Heera Ghaat Sahib Ji stationed on the banks of River Godavari at Sri Abchalnagar Sahib Ji (Nanded) confers to be the place where Shamshir Badshah : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj had performed the Sampuran Vyakhya of Sri Dasam Bani during dusky hours which endured for a juncture of nearly nine months. Amidst this juncture, Guru Maharaj Ji would perform the Rachna of Sri Sarbloh Bani during dawn at Gurdwara Sri Sarbloh Bunga Asthaan, go for hunting at Sri Shikaar Ghaat, perform Gur Khalsai Katha Vichaar at His Tapp Asthaan (Takhath Sahib) and would have Langar at Aad Shakti Sargun Saroopi, Khalsa Di Maata : Jagatmata Sahib Kaur Ji's Tapp Asthaan on the banks of River Godavari. This presage to be the daily routine of Satguru Dasven Patshah Ji in the realm of Sri Nanded Sahib Ji.

Gur Roopi Saadh Sangat Ji, I hereby deliberately elucidate the readers by citing that the Uthanka of all the afore cited Bani(s) have been precisely depicted in the later chapters which will illumine the divine lamp of Gurmat amidst their hearts & cognizance, thus ensuing them to get imbued in the Nectar alike Ocean of Daawar E Afaq : Guru Dasven Patshah Ji's Kalam E Kamaal. May Sri Akaal Bless the Readers.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



Chapter 3 : A Scrutinization of Historical Bir(s)

Primordially, the readers should take into cognizance that the first ever Saroop(s) of Dasam Sri Guru Granth Sahib Ji Maharaj was prepared in the year of 1695 A.D. & 1696 A.D. which embraces Sri Anandpur Sahib Waali Bir. The antiqueness of this specific Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj relies in the fact that it contains a Hukum Nama dating to 1701 A.D. addressed to Panj Pyare Bhai Mokham Singh Ji Nihang and Bhai Arjun Singh Ji. Correspondingly, this Saroop also contains a letter from Dasam Darbari Kavi, Bhai Mangal Singh Ji addressed to Jagatmata Jito Ji, thus conveying his best wishes and prayers to the family of Badshah Darvesh, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. Likewise, this Saroop embarks the Shikaar / Jhatka as the basics of Khalsa Panth. In the initial Ang(s) of this Saroop, there prevail two frescos of Sahib E Ikleel, Hazur Kalgidhar Sachey Patshah Ji, amidst which in one He is inferred sedentary on a Gold Throne (Simhasan), adorned with Laal Chola and Shastar(s) whilst in other, Aalam E Raushan Sahib Sri Guru Gobind Singh Ji Maharaj has been inferred of performing a Lion's Shikaar. The Pooran Gur Khalsa Sant Sipahi(s) who served as the Likhaari of this Pawan Pavittar Saroop have been cited as Bhai Darbari Ji, Bhai Nihala Ji, Bhai Bala Ji, Bhai Darbari Singh Ji Chota and Bhai Haridas Ji. Subsequently, Bhai Haridas Ji who connotes to be one of the Darbari Ratan of Sahib E Kamaal, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj had prepared deuce alluring Saroop(s) of Dasam Sri Guru Granth Sahib Ji Maharaj.

These Saroop(s) are generally referred to as Bhai Haridas Waali Bir(s) which are wholly synonymous to the Tatcara / Content of Sri Patna Sahib Waali Bir but with the exclusion of Sri Zafarnama Sahib as Bhai Sahib Ji had attained Shahadat during the battle of Chamkaur (Bikrami Samvat 1762 / 1705 A.D.) whereas the Bani of Sri Zafarnama Sahib was composed by Satguru Garib Niwaz Dasven Patshah Ji aftermath to this magnificent combat. In one of the Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj, Bhai Haridas Ji inscribes just subsequent to Ath Khadag Singh Yudh Varnan, "Judh Parsang Pura Hoiya, Likheya Haridas, Samvat 1752 (1695 A.D.), Miti Chetar 22". These two Bir(s) of Dasam Sri Guru Granth Sahib Ji Maharaj can be currently glimpsed at World Sikh Heritage Museum. Additionally, there prevails two Nitnem Gutka Pothi Sahib Ji at this museum which have been inscribed by Bhai Haridas Ji. In these Pothi Sahib Ji, one can perceive several Dasam Bani(s) including those of Ugardanti (Chaka Bhagauti Ji Ka) & Nishan E Sikhi (Khalsa Rehit). This can be presaged to be one of the momentous alike boons for all of us in bridging the connecting dots while compiling Sri Dasam Bani as a whole for these canonical alike manuscripts being prepared in the majestic alike presence of Gur Dasven Patshah Ji. The Gur Roopi Saadh Sangat Ji must discern the fact that those perform a cardinal misconduct of probing on the Pawan Pavittar Dasam Gurbani are themselves doubting not only upon Sri Nitnem & Khalsa Initiation (Khande Bate Di Pahul), but also on Guru Sahib Ji. It is because in Sri Aad Bani, it has been clearly cited : "Bani Guru, Guru Hai Bani Jis Bani Tey Amrit Saare".

Subsequently pertaining to the year of 1698 which includes Patna Sahib Waali Bir inscribed by Amar Shahid, Param Sanmanyog Akali Baba Deep Singh Ji Nihang, Sri Anandpuri Bir as well as a Saroop of Dasam Maharaj Ji prevailing in the library of Punjab University, Chandigarh. The antiqueness of Patna Sahib Waali Bir can be unveiled

from the presence of highest no. of Bani in this Saroop and is substantial amongst all the other Bir(s). Sri Anandpuri Bir of 1698 can be conferred to be one of the superlatively significant Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj, which has been wholly inscribed and signed by Dasven Patshah Ji since the initial to the final Ang(s). Satguru Garib Niwaz Sachey Patshah Ji's alluring calligraphy along with Khaas Pattar are also observed. As this Saroop was digitalised by Manohar Singh Macro in the year of 1963, this Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj is also known as Macro Bir. The 1698 A.D. Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj preserved in the library of Punjab University Chandigarh is also addressed as Sri Akaal Takhat Sahib Waali Bir. As per the library records, the manuscript of this Granth Sahib has been chronologically enlisted in the library record with the identification number as 1190. Apart from all these, there also prevails some additional Bir(s) of Dasam Sri Guru Granth Sahib Ji at Takhat Sri Harimandar Ji Patna Sahib, one amidst which is commonly referred to as Misl Saroop, the Ang(s) of which have been beautifully ornamented with Solar Symbols, dating to 1765 A.D.

An additional Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj dating to Bikrami Samvat 1755 / 1698 A.D. which hints its evolution from Sri Anandpur Sahib can presently be glimpsed at Itihaasik Gurdwara Sri Guru Gobind Singh Sahib Ji, Ayodhya. This specific Saroop strictly adheres to the celestial codex of Sri Anandpuri Bir of Dasam Sri Guru Granth Sahib Ji Maharaj and can be easily accessed at this Gurdwara Sahib. Legend also prevails that prior to the era of Maharaja Gulab Singh and till the influx of Anti Sikh Forces under British Empire, the Pargaas of Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji Maharaj along with the Paawan Pavittar Shastar(s) of Shamsheer Pita, Sahib Sri Guru Gobind Singh Ji Maharaj have been substantially proven. Till the year 2015, the Royal Family of Nabha had in its possession a Pothi Sahib of Sri Pakhyan Charitar which was wholly inscribed by Sahib Sri Guru Gobind Singh Ji Maharaj Ji but was later handed over to the Reference Library of Shiromani Gurdwara Parbandhak Committee which is contemporarily preserved with enormous care & reverence. Even in the personal Gutka Sahib(s) of Param Sanmanyog Baba Natha Singh Ji (Nagarchi of Guru Sahib) and Param Sanmanyog Baba Jeet Singh Ji (Guru Sahib Ji's Companion), Sri Dasam Bani have been extensively incorporated. Also, there prevailed a miniature Saroop of Sri Benti Choupai with Dasam Patshah Ji's moniker in the custody of Sanmanyog Baba Suraj Mal Ji's progeny (S/o - Chhevin Patshah Jagatguru Sahib Sri Guru Hargobind Ji Maharaj).

Amidst the Dasam Darbari Ratan(s), there persisted a Gur Khalsa entitled as Bhai Param Singh Ji who presaged to be the offspring of Bhai Roopa Ji. In his personal Gutka Sahib, one can glimpse abundant no. of Dasam Bani and evidentially, this Gutka Sahib was read in the Darbar of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj. Along with, from the Lakshmipore province of Bihar, there used to be a contemporary of Zahira Zahoora, Aalam E Raushan Sahib Sri Guru Gobind Singh Ji Maharaj whose name has been embarked as Sardar Mangal Singh Ji. He implies to be the first ever eye witness who had recorded the last days of Guru Sahib Ji at Sri Abchalnagar Sahib Ji (Nanded Sahib) in his manuscript from which One can beckon the recital of Sri Dasam Bani during those jiffies. Even it is the solitary manuscript which voices the exact juncture of Sahib E Kamaal, Satguru Garib Niwaz Ji's Sachkhand Gaman, the time of attack on Guru Sahib Ji by Wazir Khan's appointed assassins as well as the magnificent presence of Hazuri Sangat along with innumerable from various realms. This manuscript was in the possession of Itihaasik Gurdwara Patshahi Nauvin (Lakshmipore) but was stolen by a Ludhiana Resident which is now in a personal possession and needs to be reverted amidst the Panthak Treasures at the soonest. Even innumerable such Saroop(s) which I have glimpsed are in personal possessions which I think must be made public accessed with which innumerable scrutiny as well as researches can be performed for these Divine Khalsai Artifacts.

Here and now, I will glide my pen to inscribe about the Hast Likhat Saroop(s) of Dasam Sri Guru Granth Sahib Ji Maharaj pertaining to the Celestial Land of Sri Abchalnagar Sahib Ji (Nanded), the facts of which have endured to be significantly unexplored and unspoken till date. Nihang Akali Kaur Singh Ji in his magnificent treatise, Sri Hazuri Saathi has cited about an enormous Saroop pertaining to the year of Bikrami Samvat 1770 inscribed by Bhai Mani Singh Ji, wholly encompassing the Bani(s) of Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji Maharaj which priorly had its Pargaas at Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Nanded. Now this Saroop is in a private possession at Delhi's Sethi Family which embrace 9 Khaas Pattar in it. Myriads of copies prepared from this Saroop can still be traced from numerous residences of Hazuri Singh(s) residing at Sri Abchalnagar Sahib Ji (Nanded). Also, at Takhat Sachkhand Sri Hazur Sahib Ji, there also prevail Hast Likhat Saroop(s) of Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji Maharaj which have been perceived to be inscribed by Shiromani Amar Shahid, Akali Baba Deep Singh Ji Nihang and these two Saroop(s) were accounted to be Babaji's personal manuscripts. The Gur Khalsa(s) prevailing all across the nation had the fortune of glimpsing this precise Saroop of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj at Nagar Kirtan under Gurdwara Management Board, Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Sri Nanded Sahib.

Also, at Ramghariya Bunga of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), there is a Bridh Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj. The antiqueness of this Saroop relies in the fact that it contains all the Bani(s) which the presently printed standardized version of Dasam Sri Guru Granth Sahib Ji Maharaj deficits. Additionally, there are innumerable Bir(s) as well as Pothi Sahiban pertaining to Dasam Maharaj in form of Puran Saroop(s) / Some Unitary Bani(s) at Hazuri Taksal, Sri Nanded Sahib. Sachkhand Wasi, Mahan Gurmat Vidwaan, Singh Sahib Baba Hardeep Singh Ji had played a pivoted role in preserving them and was strenuously influential to get them digitalised. In Bunga Mai Bhago Ji (Sri Nanded Sahib), one can infer a Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj inscribed by Param Sanmanyog Bhai Sahib Bhai Daya Singh Ji with a peacock feather. The most illustrating Ang of this Saroop can be inferred while leafing through it. In addition to the afore cited contexts, innumerable Hast Likhat Pothi Sahib(s) of Ath Sri Pakhyan Charitar Granth (Sri Mukhwaak Patsahi 10) have been exhumed from various houses of Hazuri Singh(s) residing at Sri Abchalnagar Sahib Ji (Nanded). In the same province of Maharashtra, there prevails a Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj inscribed by Bhai Daya Singh Ji, finding its existence at Aurangabad. Hence, this Saroop is also known as Aurangabadi Bir and has been perceived to be synonymous in aspects of its Tatkara with that of Shiromani Panth Akali Buddha Dal Waali Bir / Sangrur Waali Bir. In this Hazuri Bir, Sri Zafarnama Sahib & Hikayat(s) has been charmingly penned in Arabic.

The Sangrur Waali Bir of Dasam Sri Guru Granth Sahib Ji Maharaj about which we have cited earlier was a blend of both, Sri Aad Bani and Sri Dasam Bani which was inscribed by Jathedar Akali Baba Binod Singh Ji Nihang of Shiromani Panth Akali Buddha Dal. The Tatkara of Bani(s) engrossed in this Bir is almost identical to that of Amar Shahid Akali Baba Deep Singh Ji Nihang Waali Bir prevailing at Takhat Sri Harimandar Ji Patna Sahib. Apart from this Saroop there also used to be a Bir dating to Bikrami Samvat 1804 inscribed by Amar Shahid Akali Baba Deep Singh Ji Nihang which found its existence at Sri Damdama Sahib Ji. Though in the contemporary period, this Bir of Dasam Sri Guru Granth Sahib Ji Maharaj has gone missing, yet soonest exhuming this Saroop is requisite. Consecutively, in contrast to the afore mentioned statistics regarding the Saroop(s) of Dasam Sri Guru Granth Sahib Ji Maharaj, there prevails a Hast Likhat Bir at Guru Nanak Dev University with the Manuscript Accession No. as 740. Also, there are some other Saroop(s) which can be entitled as "Bhai Jeet Singh Waali Bir" dating to Bikrami Samvat 1827, three Saroop(s) "Misl Shahid Tarna Dal Waali Bir" dating to Bikrami Samvat 1834, 1850 and 1857. Additionally, corresponding to the year Bikrami Samvat

1887, there prevails a Saroop of Dasam Maharaj at Delhi Sikh Gurdwara Parbandhak Committee & pertaining to the year Bikrami Samvat 1904, there persists a Saroop in Devanagari Script inscribed by Pandit Radha Krishna of Lahore Darbar which is being hereby reflected in much meticulousness.

This Bir of Dasam Sri Guru Granth Sahib Ji Maharaj in Devanagari commences with the text of “Om Sat, Sri Suchi Panjabi Granth Sahib Ka, Sri Mukhwaak Patshahi 10”. The Manuscript bears the accession number as MSS Punjabi D6 and also refuges a note penned by the Commissioner, which can be read as “In conformity to the orders of the Governor General of India this volume named “The Granth Sahib” published by Gooroo Gobind Singh the founder of Sikh faith, is being hereby presented to the Paris Exhibition Society by Pundit Radha Kishum, Ecclesiastical Counsellor to His Highness the late Maharajah Runjeet Singh”. Hence, contemporarily, this Saroop is untraceable in the Indian Subcontinents and various universities of Sikh Studies prevailing all over the dominion of Punjab. Even pertaining to the realm of East India, the parallel Pargaas of Hazira Hazur, Jaagti Jyot, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji Maharaj has been substantially eye witnessed. At Gurdwara Sri Bada Sikh Sangat & Gurdwara Sri Chota Sikh Sangat (Kolkata), there prevailed Sri Aad Darbar as well as Sri Dasam Darbar. Also, the refuges of Gur Sikhs in this city have been perceived to house myriads of Hast Likhat Saroop(s) of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj as well as Sarbloh Sri Guru Granth Sahib Ji Maharaj along with numerous Sikh Scriptures.

Remorsefully, the Pargaas of Dasam Maharaj Ji got eradicated in the epoch of a Defiant Gurmat Lehar. However, it is for the bequeath of ceaseless blessings by Virat Saroop of Akaal Purakh Sri Waheguru Ji that even today at Gurdwara Sri Chota Sikh Sangat and Gurdwara Sri Guru Ka Bagh stationed at Narkeldanga (Kolkata), the Pargaas of Dasam Sri Guru Granth Sahib Ji Maharaj can be glimpsed during the juncture of Dussehra when the Maryada of Shastar Puja is observed by the Agrahari Sikh Samaj. Though the Sampuran Maryada of Aarti Aarta is getting absconded, yet the Diva(s) are illuminated on a platter and offered at the Charan Kamal of Jaagti Akaal Nanak Jyot, Aad Sri Guru Granth Sahib Ji Maharaj. Presently, the Saroop(s) of Dasam Sri Guru Granth Sahib Ji Maharaj are in a state of Sukhaasan. The Saroop(s) are not made to Pargaas beside Jagatguru Sri Aad Guru Maharaj. Also, in the city of Kolkata where currently prevails Gurdwara Sikh Sangat Dumdum, there used to be the dwelling of a widowed Sahaj Dhari Lady, named Rashmani Devi. This residence of hers was a symbolic representation of boundless love for Sikhi. There persisted Heavenly Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji Maharaj and their regular Paath Deedar. Her dwelling also connotes to be on the same lane through which Hazira Hazur Sahib Sri Guru Nanak Dev Ji Maharaj entered into the city post crossing through the Chittagong Realm of Bangladesh. I have furnished a complete account of Rashmani Devi Ji's meeting with Sri Guru Sahib Ji in the 04th Chapter of my authored exploration work entitled : “The Sikh History of East India”.

Corresponding to the year 1805, when Sir John Malcom stepped into the province of Punjab, he was escorted by Raja Bhag Singh upto the banks of River Beas. However, amidst his dwelling in Punjab, he could only have access to Hazira Hazur Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj but the moment he trailed towards West Bengal, he had access to Dasam Sri Guru Granth Sahib Ji Maharaj which was deliberated to him by the assistance of Sir H.T. Colebrook who was the then appointed as His Excellency, The Attorney Administrator of Calcutta Estates. Blending the inferences drawn from both the Granth Sahiban, Malcom authored a book entitled “Sketch of the Sikhs” which got published in the year 1810 A.D. H.T. Colebrook then offered this Bir to British Library in 1812. In the British Library, connoting to the accession number MSS Punjabi E1, there prevails a Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj

perceived to have been inscribed in Bikrami Samvat 1916 (1859 A.D.) by Guru Sadho Sodhi of Kartarpur. He had offered this Pawan Pavittar Bir to Queen Victoria through His Excellency, The Deputy Commander of Lahore who on the initial blank Ang of the Saroop has provided a note where he inscribes, "Copy of original with signature of Guru Sadho Sodhi and his descendants". Additionally, there also prevails a Saroop of Dasam Maharaj Ji in the British Library bearing accession no. MSS ADD 21452 which presages to be deposited by Attorney L. Bowring on 11th of June, 1856 A.D. with the title of Sri Guru Dasven Padishah Jiu Da Granth Sahib.

Harking back to the days of 2015 when I had exhumed and discovered the Itihaasik Odia Gurdwara (Patshahi 1 and Patshahi 9) at my native state of Odisha, I was astonished to glimpse at the Hast Likhat Pothi Sahib engrossing the Bani(s) of Dasam Sri Guru Granth Sahib Ji Maharaj prepared by a Chakravarty Akali Nihang Singh. The Bani of Chandi Di Vaar in this Pothi Sahib is entirely synonymous to that of Sri Anandpuri Bir of Dasam Sri Guru Granth Sahib Ji Maharaj. Additionally, innumerable Hast Likhat Bir(s) of Dasam Sri Guru Granth Sahib Ji Maharaj are in personal possessions of those prevailing in the East Indian States which have significant connexion with the Colossal Sikh Itihaas. Hereby, I elucidate the readers about the Saroop(s) of Dasam Maharaj present in Deccan India. In page 92 of his book Sri Hazuri Saathi; Panth Ratan Akali Baba Kaur Singh Ji Nihang has unveiled the fact that Sher E Punjab Maharaja Ranjit Singh Ji had sent 12 battalion strong force to help the Nizam of Vijayanagaram for safeguarding his monarchy. The Lahori Fauj under the command of Maharaja Ranjit Singh Ji caressed the soil of Deccan India and countless got martyred in the procured combat. Those survived amidst them were efficacious in taking forward their progenies, yet they as well as their present progenies have been perceived to be staunch adherers of Sri Hazuri Maryada. Though pertaining to different ranks under Military Administration of Maharaja Ranjit Singh Ji's Lahori Fauj, they never compromised in sauntering on track of Sri Gur Khalsa Panthak Maryada.

The no. of Gurdwara(s) associated with their presence in the entire Deccan Province have been acknowledged of having the Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji. Apart from Gurdwara Sahiban, even till date myriads of Hast Likhat Saroop(s) of Sri Dasam Maharaj can be traced from their dwellings and many have been preserved at Salarjung Museum of Hyderabad. I have provided a wide comprehensive deliberation on their chronicles in my book "The Sikh History of Deccan India" which has been prefaced by Sanmanyog Mahan Gurmat Mahapurakh, Singh Sahib Giani Kulwant Singh Ji (Jathedar of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Nanded) and several Panthak including many Executive Personages. Besides these Pawan Pavittar Bir(s) & Pothi Sahiban of Sri Dasam Bani, a Saroop was exhumed by Giani Gyan Singh Ji Nihang which was perceived to be inscribed by Bhai Sukha Singh Ji Granthi in the year Bikrami Samvat 1832 (1775 A.D.). His son Charat Singh presented this Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj to Sanmanyog Baba Hakam Singh Ji who in turn proffered this Saroop to Maharaja Mahender Singh of Patiala. The Pargaas of this Bir was made at Gurdwara Sri Moti Bagh Sahib Ji, Patiala with that of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj and Akhand Paath as well as Sahaj Paath of both were performed on all occasions in the presence of Gur Roopi Saadh Sangat. Hereon, I will deliberate the archives of Bir(s) present yonder borders.

In the Kandahari Kucha realm of Afghanistan, there prevails a Gurdwara Sahib which embarks its name as "Gurdwara Baba Ganj Baksh Sahib Ji" where one can come across two Hast Likhat Saroop(s) of Dasam Sri Guru Granth Sahib Ji Maharaj. Here prevails the residence of Bhai Jyot Singh Ji where a Puraatan Bir of Dasam Sri Guru Granth Sahib Ji Maharaj is persisting with the date cited on it as Katak Sudi 9, 1764 Bikrami Samvat (1707 A.D.). The most antique aspect of this Saroop connotes to be it holds the signature of Kalgidhar Sachey Patshah Ji which can be read as "Nishan

Dastkhat Sri Guru Mahela 10". Even the same confers for Chota Sangat Dharamshala at Ghazni where the Saroop of Dasam Maharaj dating to Samvat 1823 (1766 A.D.) thru Zafarnama & Hikayat in Persian. Apart from the afore mentioned Saroop(s), one can also acknowledge a Hast Likhat Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj at Gurdwara Sri Guru Nanak Dev Ji Khalsa Diwan (Jalalabad) which dates to Bikrami Samvat 1844 (1787 A.D.). Legend prevails that in the priorly existed Itihaasik Gurdwara Baba Thaan Singh Ji, Pakistan there was Pargaas of both Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji Maharaj with the administration completely imbued with Puraatan Sampradaya Maryada. Also, in the wall frescos of the presently dilapidated edifice, one can embark depictions of Nihang Singh(s) and correspondingly it has also been confirmed that 2 Saroop(s) of Dasam Maharaj were sent to Nepal under the direction of Baba Banda Singh Ji Bahadar.

Additionally, Khaas Patar(s) can be substantially as well as evidentially inferred in the Sodhi Family as well as various regions of Sri Anandpur Sahib, family of Bhai Rupa Ji, descendants of Bhai Gulab Singh Ji Sethi & Dharamshala Painda Sahib of Rawalpindi. It is for these aspects that not only the most eminent Sikh Scholars of India alike Sachkhand Wasi Singh Sahib Giani Hazra Singh Ji, Sachkhand Wasi Singh Sahib Giani Amarjit Singh Ji (Hazur Sahib Wale), Singh Sahib Giani Partap Singh Ji (Former Head Granthi of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Nanded) but also, abroad settled Sikh Scholars like Bhai Maharaj Singh Ji as well as Sant Sohan Singh Ji Malacca have performed such intense works on Sri Dasam Maharaj that one can at no time perform. Furthermore, it gives me goosebumps to depict the reverence which the British Authors have bequeathed for Dasam Sri Guru Granth Sahib Ji Maharaj in their literary works. Origin of the Sikh Power in Punjab by Sir Henry Princip, History of the Sikhs by Sir W.L. M' Gregor, History of Punjab by Sir James Princip, Comprehensive History of India by Sir Henry Beveridge, The Religion : Thoughts & Life in India by His Excellency Sir Monnier Williams, Legends of Punjab by Sir R.C. Temple, Rulers of India : Ranjit Singh by Sir Lepel Griffin, The Sikhs by Captain A.H. Bingley & Handbook of Sikhs by Captain R.W. Falcon. Along with, the Islamic Scholar : Mufti Al Uddin in his treatise Ibrat Nama has proclaimed the whole of Dasam Sri Guru Granth Sahib Ji Maharaj to be of Sri Guru Kalgidhar Patshah Ji : Satguru Garib Niwaz.

In the year 1809, Captain Matthews has vividly deliberated on the Bani of Satguru Garib Niwaz, Sahib Sri Guru Gobind Singh Ji Maharaj in Asiatic Annual Register Vol. XI who served as Deputy Commissioner of Ordinance at Fatehgarh Sahib (Punjab). Also, he was deputed as a spy to keep an eye on the military resources of Sher E Punjab Maharaja Ranjit Singh Ji who cites Sachkhand Sri Harimandar Sahib Ji to be highly ornamented where Pargaas of both Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj as well as Dasam Sri Guru Granth Sahib Ji Maharaj took place. Also, this account can be traced from Chapter 19 of the manuscript "Sicques, Tigers or Thieves : An Eyewitness Accounts of the Sikhs (1606 - 1809)" which has been edited by Amandeep Singh Ji Madra & Paramjit Singh Ji. It is momentous to discern that he primordial Jathedar Sahib : Amar Shahid Akali Baba Deep Singh Ji Nihang, the second Jathedar Sahib : Shahid Akali Baba Gurbaksh Singh Ji Nihang, the eleventh Jathedar Sahib : Akali Baba Sadhu Singh Ji Nihang, the fourteenth Jathedar Sahib : Akali Baba Makhan Singh Ji Nihang and the contemporary (15th) Jathedar Sahib : Mahapurakh Akali Baba Gajjan Singh Ji Nihang of Misl Shaheedan Tarna Dal (Sri Baba Bakala Sahib) have incessantly dedicated their lives for the Parchar Prasaar of Sri Dasam Bani all across the globe. The first, second, eleventh and fourteenth Jathedar Sahib of this Dal have themselves prepared countless incredible Bir(s) of Sri Dasam Maharaj encompassing the holy pen of Zahira Zahoor : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj.

During my recent expedition to Punjab, I got to witness the Paawan Pavittar Pargaas of Dasam Sri Guru Granth Sahib Ji Maharaj at Gurdwara Begampura Sahib : Samadh Asthaan Baba Jawand Singh Ji (Thatta Pind), the Gurdwara

Sahiban administered under the control of Misl Shaheedan Tarna Dal (Sri Baba Bakala Sahib), Shiromani Panth Akali Buddha Dal & Gurdwara Burj Mai Desan (Chhak Fateh Singh, Bhatinda). It is momentous to pen hereby that in his literary masterpiece : Twarikh Nihang Singha, Mahan Gurmat Martand : Sanmanyog Singh Sahib Giani Gurminder Singh Ji Nangli has enlisted the names of 82 Gurdwara Sahiban which are strictly administered under Misl Shaheedan Tarna Dal (Sri Baba Bakala Sahib) where parallel Pargaas of Jugo Jug Atal : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj & Jagatguru Dasam Sri Guru Granth Sahib Ji Maharaj can yet be perceived.

While traversing towards the Headquarter of Chakravarty Akali Nihang Fauj : Chalda Vahir Shiromani Panth Akali Buddha Dal (96 Crori : Panjva Takhat) stationed adjacent to Sri Guru ki Kashi (Damdama Sahib), Bhatinda I could discern a Chandi Mandir which transpires to be in the realm of Kot Samir Pind. Legend prevails that here persisted a Gurdwara Sahib which was later transformed into a temple where Akali Nihang Baba Sampuran Singh Ji Khatri had inscribed Sri Chandi Di Vaar (Patshahi 10) on its dome. This inscription is yet prevailing and can be glimpsed pragmatically. Nihang Baba Sampuran Singh Ji Khatri had also authored a book "Suryavanshi Khalsa" under the guidance of 11th Jathedar Sahib of Shiromani Panth Akali Buddha Dal : Singh Sahib Baba Sahib Singh Ji Kaladhari amidst which one can leaf cross numerous unexplored facts connoting to Sri Dal Panth. A matchless Seva for the Parchar Prasaar of Sri Dasam Bani has been performed by the First Jathedar Sahib : Shahid Akali Nihang Baba Bir Singh Ji Rangreta, Second Jathedar Sahib : Akali Nihang Baba Mohinder Singh Ji Rangreta (Nankana Sahib Wale) & the Fourteenth Jathedar Sahib : Akali Nihang Baba Balkaar Singh Ji Rangreta (Nankana Sahib Wale) of Dashmesh Panth Akali Tarna Dal Panjva Nishan whose contemporary Sanmanyog Jathedar Sahib : Singh Sahib Akali Nihang Baba Major Singh Ji Rangreta is carrying on the legacy for Parchar of this Gur Bani.

Even in all the Gurdwara Sahiban stationed in the realm of Sri Nanded Sahib, one can witness the Parallel Parkash of Aad Guru Maharaj & Dasam Guru Maharaj. The readers must take into cognizance these Gurdwara Sahiban are pragmatically historic (Itihaasik) which have been commemorated in the memory of Gulrukh E Badshah : Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, Aalam E Raushan : Dasven Patshah Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj & Hazuri Shaheed Singh(s) who have attained martyrdom for preserving the dignity of takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded) & the Guru Bakshish : Sri Hazuri Gur Khalsa Sikh Rehit Maryada. The Gurdwara Sahiban can be enlisted and alluded to in the underneath cited proforma :

Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Gurdwara Sri Mal Tekdi Sahib Ji, Gurdwara Sri Sangat Sahib Ji, Gurdwara Sri Heera Ghat Sahib Ji, Gurdwara Sri Nagina Ghat Sahib Ji, Gurdwara Sri Banda Ghat Sahib Ji, Gurdwara Sri Shikar Ghat Sahib Ji, Gurdwara Sri Bauli Damdama Sahib Ji, Gurdwara Sri Sarbloh Bunga Sahib Ji, Gurdwara Mata Sahib Kaur Ji Devan, Gurdwara Bunga Mai Bhago Ji, Gurdwara Bhai Daya Singh Ji Tey Dharam Singh Ji, Gurdwara Sri Bauli Damdama Sahib Ji & Sri Akaal Bunga Sahib Ji.

The Satkaar of Sri Dasam Bani is incredible in the all-engrossing realm of Sri Abchalnagar Sahib Ji. It is from this province that Sachkhand Wasi : Akali Baba Hazura Singh Ji Nihang (Saabka Head Granthi) & Meet Jathedar : BrahmGiani Mahapurakh Akali Baba Meet Singh Ji Nihang who had not only performed rigorous studies on Sri Trey Darbar, but also had conferred abrupt Parchar on them in the entire perimeters of Deccan India. It is for their matchless dedication that the Dakhani Sikh(s) have not yet quitted their legacy of proffering immense admiration and devoutness towards Aad Sri Guru Granth Sahib Ji, Dasam Sri Guru Granth Sahib Ji & Sarbloh Sri Guru Granth Sahib Ji. Although the Parampara of rendering Santhiya pertaining to Sri Trey Darbar persisted in the era of Sachkhand Wasi Mahapurakh : Singh Sahib Baba Hardeep Singh Ji, this tradition is yet on endurance by Jaagti Gurmat Mahapurakh :

Jathedar Singh Sahib Baba Kulwant Singh Ji & Singh Sahib Baba Raam Singh Ji (Dhupia) who have and are incessantly rendering the Santhiya of Trey Darbar at Sri Hazuri Taksal. The readers of this book must discern that not only confined to Sri Abchalnagar Sahib Ji (Nanded), but also the Dakhani Sikh(s) have established themselves in the provinces of Vijayanagaram Empire & Sri Bidar Sahib where they have kept integral the Khalsai Hazuri Maryada.

These Dakhani Sikh(s) have in their possession abundant Saroop(s) / Poti Sahiban encompassing Sri Aad Bani as well as Sri Dasam Bani which are yet being conserved in their abodes with Puran Satkaar along with plentiful Jangi Shastar(s). For discernment, one can visit the residences of Lahori Fauj stationed all across the Divine Destinations of Sri Bidar Sahib, Sri Abchalnagar Sahib Ji & Vijayanagaram Empire where these Khalsai Relics are prevailing. It is momentous to perceive that adhering to the pious guidance of Jathedar Singh Sahib Baba Kulwant Singh Ji & Singh Sahib Baba Raam Singh Ji, Singh Sahib Giani Tanvir Singh Ji Shahu has elucidated myriads of Khalsai Dakhani Sikh(s). Sauntering in the footsteps of Sri Hazuri Mahapurakh(s) Singh Sahib Giani Tanvir Singh Ji Shahu is rendering Khalsai Parchar Prasaar not only through Katha Vichaar and Trey Darbar Santhiya confining to the boundaries of Sri Hazuri Taksal, but all across the realms of this nation. For accomplishing a pragmatic essence of Guru Kalgidhar Patshah Ji's Beant Kirpa Sadka upon Jathedar Singh Sahib Baba Kulwant Singh Ji & Singh Sahib Baba Raam Singh Ji, one can pay a glimpse upon these Mahapurakh(s) when they step out of Sri Takhat Sahib post to the conferral of Sri Huqumnama Sahib from Sarab Kala Bharpur : Jagatguru Sri Aad Maharaj Ji & Jagatguru Sri Dasam Maharaj Ji.

One will be astonished to embark that without any reference to Pothi / Gutka Sahiban, these binary Mahapurakh(s) can go on gliding their pens upon the whiteboard for inscribing the Huqumnama Sahiban as bequeathed from Jagatguru Sri Aad Maharaj & Jagatguru Sri Dasam Maharaj. For these aspects of Sri Nanded Sahib, Singh Sahib Giani Sher Singh Ji Ambala Wale has stated that a day will emanate when Khalsa will seek Shakti from Sachkhand Sri Hazur Sahib for it is the land of Mahapurakh(s). Also, the Vidyarthi(s) of Singh Sahib Sant Giani Gurvinder Singh Ji Nangli Sahib are utmost antique amidst which have transpired Giani Jasvir Singh Ji Kohala & Giani Buta Singh Ji Rai. Correspondingly, it was from Mahan Gurmat Martand, Singh Sahib Sant Giani Gurvinder Singh Ji Nangli Sahib, that I got to discern about the Saroop of Sri Anandpur Sahib Ji's Tambo Wali Bir of Sri Dasam Sri Guru Granth Sahib Ji Maharaj on which he has worked with intense efforts. Sachkhand Wasi Mahapurakh : Param Sanmanyog Singh Sahib Baba Daya Singh Ji Sur Singh Wale has not only enormously explored on the Shabad Gurbani(s) of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj & Sarbloh Sri Guru Granth Sahib Ji Maharaj, but also, he has elucidated countless on these subjects who then got transformed into Brahmigiani.

A pragmatic essence of Singh Sahib Ji's Vidya transforming common humanoids into Mahapurakh(s) are Param Sanmanyog, Faqr E Kaum : Jathedar Singh Sahib Akali Baba Avtar Singh Ji Sur Singh Wale of Dal Baba Bidhi Chand Sahib Ji and his Suputtar : Singh Sahib Akali Baba Charanjeet Singh Ji whose every solitary aspect including those of outlook presage to be a transpiration of Sachkhand Wasi Mahapurakh : Param Sanmanyog Singh Sahib Baba Daya Singh Ji Sur Singh Wale's Gurmat Vidya Conferral. Daas Abinash being a dust of their Feet proffers boundless salutations at their Celestial Ends and seek their Kirpa Sadka for they are the utmost adherents of Sri Kalgidhar Patshah. Even it is Mahan Vidwan, Gurmat Mahapurakh : Singh Sahib Baba Surjeet Singh Ji Mehron Wale who has referred to countless Hast Likhit Puraatan Saroop(s) of Guru Dasven Patshah Ji's Kalam E Kamaal : Dasam Sri Guru Granth Sahib Ji Maharaj and has published a Sampuran Saroop, the Pargaas of which can be witnessed in various Itihaasik Gur Asthaan(s) prevailing all across the realm of Punjab. Singh Sahib Ji has also authored innumerable books,

the prominent of which can be enlisted as : Jeevan Mata Sahib Kaur Ji Devan & Sri Guru Gobind Singh Ji Dey Vismadi Baal Choj. Singh Sahib Ji is yet striving to perform rigorous Gurmat Parchar.

Additionally, Singh Sahib Giani Gurpreet Singh Ji (California Wale) presage to be one amidst such superlative intellectuals who has not only performed an all-engrossing Katha Vichar on the whole of Dasam Sri Guru Granth Sahib Ji Maharaj in various Gurdwara Sahiban stationed all across the globe but also has rendered Kirtan in his melodious intone at various platforms. Mahan Gurmat Martand : Param Sanmanyog Singh Sahib Baba Mehtab Singh Ji Bhamboi has also recorded innumerable Shabad(s) / Bani(s) from Dasam Sri Guru Granth Sahib Ji Maharaj which elucidated the whole of mankind on the Paath Bhed and Shuddh Ucharan of Guru Dasven Patshah Ji's Kalam E Kamaal. Subsequently, a gem from my native land Odisha : Sachkhand Wasi Param Sanmanyog Singh Sahib Giani Amarjeet Singh Ji (Former Head Kathavachak) & Sachkhand Wasi Param Sanmanyog Singh Sahib Giani Vijender Singh Ji Kapoor (Former Head Kathavachak) of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded) have rendered as well as recorded innumerable voicings based on Dasam Sri Guru Granth Sahib Ji Maharaj.

One should not forget to discern the Raagi(s) who have dedicated their entire lives for the Parchar Prasar of Sri Dasam Bani. The eminent amidst all of them was Param Sanmanyog Baba Jassa Singh Ji Ahluwalia Ji : The Fourth Jathedar Sahib of Chakravarty Akali Nihang Fauj, Chalda Vahir : Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat). Singh Sahib Ji had acquired Santhiya of Awwal Elahi, Jugo Jug Atal : Sri Aad Bani, Sri Dasam Bani & Sri Sarbloh Bani at Mata Sundri Haveli (Delhi) from Aad Shakti Sargun Saroopi Jagatmata Sahib Kaur Ji Devan and Sanmanyog Mata Sundri Ji. In every dusk, Singh Sahib Ji along with his Mata Ji would perform Kirtan in the majestic presence of Sri Trey Guru Darbar Pargaas, Shastar(s) of Sri Guru Chhevin Patshah Ji and both the Mata Sahiban. By rendering matchless Panthak Seva, Singh Sahib Ji was bequeathed with incredible blessings of Guru Sahib Ji for which he got adorned as Sultan Ul Kaum. For such matchless Seva, Singh Sahib Ji was fortunate to perform last rites of both the Mata Sahiban and also founded one of the Misl(s) entitled as Sri Dal Khalsa.

Subsequently, in the contemporary period, Raagi Bhai Bahulivleen Singh Ji, Raagi Bhai Paramjeet Singh Ji Khalsa (Delhi Wale), Bhai Gur Partap Singh Ji (Hazur Sahib Wale), Bhai Kishore Singh Ji Khalsa (Hazur Sahib Wale), Bhai Nirvair Singh Ji Khalsa (Hazur Sahib Wale), Bhai Gurmeet Singh Ji Shant (Sri Darbar Sahib Wale), Bhai Harbaljeet Singh Ji (Batale Wale), Akali Baba Wadbagh Singh Ji Nihang, Akali Bhai Sadasatsimran Singh Ji Nihang, Bhai Balbir Singh Ji (Hazuri Raagi : Sri Darbar Sahib), Bhai Inderjit Singh Ji Khalsa (Bombay Wale) & Dhadi Bhai Tarsem Singh Ji Moranwali are some of the eminent Kirtani(s) who have drenched every solitary corner of this globe in the nectar not only of Sri Dasam Bani but also that of Sri Sarbloh Bani which have instilled the essence of Divine Ecstasy amidst the whole of mankind. It is for the Seva of these Sant Sipahi(s) that innumerable working / employed officials though couldn't perform their regular Paath Deedar, yet endure to persist in the spirit of Shabad Bani Ucharan. May Akaal Purakh Sri Waheguru Ji bequeath His immense Chardikala upon these Raagi Jatha(s).

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



Chapter 4 : The Significance of Bani(s)

Sri Dasam Bani connotes to be an inextricable fundamental of Gurmat Doctrines with exception to which the Khalsai Sampradaya presages to be inadequate. In addition, it is the Bani of Dasam Sri Guru Granth Sahib Ji Maharaj from which emanates the Gurmat Ardaas, several portions of Sri Aarti Aarta, engrosses the Gur Khalsa Nitnem and also the Amrit Sanchar. Adhering to Sri Hazuri Gur Khalsa Sikh Rehat Maryada, we have 18 Bani(s) in Nitnem amidst which 8 are from Jagatguru Aad Sri guru Granth Sahib Ji Maharaj, whereas 10 are from Dasam Sri Guru Granth Sahib Ji Maharaj. These Bani(s) infer to be an obligatory aspect of Paath Deedar not only in the daily routine of Hazuri Singh(s) but also for those who obey this Gur Prawanit Maryada with all their emotions. Subsequently, if we intensely perceive the Tatkara (Contents) of Khalsa Sundar Gutka of Shiromani Panth Akali Buddha Dal Chalda Vahir Chakravarty Nihang Fauj (96 Crori Panjva Takhat), there we come across 20 Bani(s) as a whole amongst which 16 are from Dasam Sri Guru Granth Sahib Ji Maharaj including Sri Brahm Kavach as well as Sri Ugardanti and Bhagauti Ashtottar, i.e., the Bani(s) which were portrayed in a distorted aspect by few individuals and are hence not been published in the contemporarily standardized versions of Dasam Maharaj Ji's Saroop. I bow and proffer my hearty salutations at the feet of Hazuri Singh(s) as well as the Nihang Singh(s) who have all engrossingly recognized the splendid Bani(s) of Satguru Kalgidhar Patshah, Shamshir Pita : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj & voice them.

For those who probe on the significance of Sri Dasam Bani, I would suggest them to hark back and leaf over the golden chronicles of Sikh Religion for analysing the profound essence of Sri Mukhwaak Patshahi 10. In Rehat Nama of Kalam E Goya Bhai Nand Lal Ji, the Dasam Bani : Sri Jaap Sahib Ji has been embarked as an integral basic for a Gur Khalsa. In the Rehat Nama of Sanmanyog Bhai Chaupa Singh Ji Chhibber, verses from Sri Bachittar Natak, 33 Savaie, Sri Pakhyan Charitar as well as Sri Jaap Sahib Ji have been profusely cited. Pertaining to the year 1768 Bikrami (1711 A.D.), the Dasam Darbari Kavi : Param Sanmanyog Bhai Sainapat Ji has devoted tierce chapters for intensely enlightening the readers on Sri Bachittar Natak which can be disguised to be matchless. Even we have several Sikh Literatures pertaining to 1700s where we can infer the authors deliberately quoting the Bani as well as History of Dasam Sri Guru Granth Sahib Ji Maharaj which includes Vaar Bhai Gurdas Singh Ji, Paudian Guru Gobind Singh Kiyan by Mir Mushki Ji & Mir Chabila Ji, Das Guru Katha by Darbari Ratan : Kavi Kankan, Sri Guru Katha by Rangreta Guru ka Beta : Bhai Sahib Bhai Jivan Singh Ji (Bhai Jaita Ji), Sikhian Di Bhagat Mala by Bhai Mani Singh Ji and Gur Ratnavali by Tola Singh Ji Bhalla. Apart from this, also in various Sikh Literatures of 1800s we can come across numerous citations on Sri Dasam Bani. To name a few, we have Bijay Mukat Granth, Shahid Bilas Bhai Sahib Bhai Mani Singh Ji by Kavi Seva Singh Ji, Singh Sagar & Gurkirat Pargaas by Kavi Dr. Bhai Vir Singh Ji, Bharam Tod Granth by Baba Mohar Singh Ji, Gur Bilas Baba Sahib Singh Ji by Bhai Sahib Bhai Shobha Raam Ji & Sri Faridkot Wala Teeka.

Connoting to the year 1798 Bikrami (1741 A.D.), the Gur Khalsa Panth had an access to a Sikh Literature, entitled as "Parchian Seva Daas Kian", in which the author has cited verses from Sri Rama Avatar, 33 Savaie as well as Zafarnama along with Hikayat(s). Subsequently, pertaining to the year 1808 Bikrami (1751 A.D.), Bhai Koer Singh

Ji Kalal in his magnificent work “Gur Bilas Patshahi 10” elucidated the readers that it is from the celestial pen of Sahib E Ikleel, Badshah Darvesh Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji has emanated Sri Bachittar Natak Granth, Sri Krishan Avatar, Sri Bishan Avatar, Sri Akaal Ustat, Sri Jaap Sahib and various Bani(s) that can be inferred in Kalam E Patshahi 10 : Dasam Sri Guru Granth Sahib Ji Maharaj. Conferring to the year 1823 Bikrami (1766 A.D.), “Sri Bansavalinama Dason Patshaiyan” authored by Bhai Keshar Singh Ji Chhibber was published in which Bhai Sahib Ji has intensely explicated the evolutionary chronicles as well as the assembling phases of Dasam Sri Guru Granth Sahib Ji Maharaj along with the Maryada of Pargaas. In the synonymous year, Bhai Sarup Chand Ji Bhalla’s work “Sri Guru Mahima Pargaas” was published in which he has inscribed about Sri Dasam Bani and its compilation. Even corresponding to the year 1847 Bikrami (1790 A.D.), “Gur Bilas Patshahi 10” was authored by Bhai Sukha Singh Ji in which one can have substantial access to the Bani(s) by Guru Dasven Patshah Ji.

Additionally, a magnum opus “Sri Guru Pad Prem Pargaas Granth” authored by Jathedar / Head Pujari : Baba Sumer Singh Ji (Takhat Sri Harimandar Ji Patna Sahib) got published in the year 1937 Bikrami (1880 A.D.). In his work, Sachkhand Wasi Sanmanyog Singh Sahib Ji has revealed the parallel Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj as well as Sarbloh Sri Guru Granth Sahib Ji Maharaj at Takhat Sahib and has profoundly elucidated about this Gur Prawnit Sikh Rehat Maryada. Even, the implications of Sri Dasam Bani have been enlightened in “Sri Gurmukh Pargaas Granth” by Singh Sahib Sant Giani Gurbachchan Singh Ji Khalsa Bhindranwale, “Sri Hazuri Deedare Granth” by Sant Giani Harnaam Singh Ji (Hazur Sahib Waale) & various Khalsai Literatures. Apart from the literary sources, there prevail abundant Panthak Treasures which deliberately voices the significance of Sri Dasam Bani. At Takhat Sachkhand Sri Keshgarh Sahib Ji, there prevails a Siri Sahib of Aalam E Raushan, Sahib Sri Guru Gobind Singh Ji Maharaj in which the primordial verses of Sri Akaal Ustat have been engraved. Through his letter dating to 1854 A.D., Sir H. Brereton (The Deputy Commissioner of Ludhiana) has mentioned that this Siri Sahib was presented to Bhai Rai Kalaa Ji by Satguru Garib Niwaz in the year 1762 Bikrami (1705 A.D.). Post attaining the signatures of Maharaja Duleep Singh Ji on Lahore’s Treaty, this Siri Sahib was transported to England, yet with the Kirpa of Dasam Patshah Ji, it was retorted to India in the year 1966.

At Gurdwara Sri Paonta Sahib Patshahi 10, the Kalam(s) {Pens} preferred by the Master of Blue Stallion have been preserved till date as this presage to be the same place where Zahira Zahoar, Guru Kalgidhar Sachey Patshah Ji had composed numerous Dasam Bani. Even the personal armours of Zahira Zahoar, Shamsheer Pita, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj have engravings of verses from Sri Jaap Sahib as well as from Sri Akaal Ustat amongst which one bequeaths the penetration mark of Raja Hari Chand’s Arrow procured thru the Combat of Bhangani. “Sri Bachittar Natak” depicts this jiffy with ample intensity. Also, there prevails a Chakkar of Guru Sahib Ji at Sri Akaal Takhat which has the carvings of Sri Jaap Sahib and was presented to Baba Deep Singh Ji. Additionally, there also prevails a Keshi Chakkar of Satguru Garib Niwaz Gur Sachey Patshah Ji at Takhat Sachkhand Sri Hazur Abchalnagar Nagar Sahib Ji (Nanded) on which the verses of Sri Jaap Sahib Ji have been quoted. Also, on the Sikh Heritages, be it be in various regions of Punjab / anywhere across the globe, one can infer the verses from Dasam Sri Guru Granth Sahib Ji Maharaj engraved with intense devotion & reverence. In numerous gold engravings adorned on Sachkhand Sri Harimandar Sahib (Sri Amritsar Sahib), we can mark the verses of Sri Chandi Di Vaar, Sri Rudra Avtar & Sri Jaap Sahib Ji. Even at Gurdwara Janam Asthaan Sri Nankana Sahib as well as Gurdwara Sri Atal Rai Sahib Ji (Sri Amritsar Sahib), we can perceive the cantos of Ath Sri Bachittar Natak Granth Likhate (P10).

In various Historical Gurdwara Sahiban of Delhi, Gurdwara Sri Shish Ganj Sahib (Sri Anandpur Sahib), Canopy present in Gurdwara Sri Paonta Sahib, Exterior of Gurdwara Badi Sangat (Banaras), Gurdwara Sri Tegh Bahadur Sahib Ji (Yahiya Ganj, Lucknow), Gurdwara Bhai Banno (Mangat, Pakistan) and in the Gold Portrait of Sahib Sri Guru Gobind Singh Ji Maharaj present at Gurdwara Sri Thara Sahib (Sri Amritsar Sahib), one can come across the verses of Sri Chandi Charitar Ukati Bilas as well as Sri Chandi Di Vaar. Astonishingly, also the verses from Sri Pakhyan Charitar have been beautifully engraved on the canopy present at Gurdwara Sri Damdama Sahib Ji (Guru ki Kashi, Punjab) & Historical Board as well as in the ingress of Gurdwara Sri Bibhor Sahib Ji (Punjab, India). The engravings of the verses from Ath Sri Bachittar Natak Granth Likhate can be significantly observed on the curtains of Takhat Sachkhand Sri Keshgarh Sahib Ji, Pillars of Gurdwara Sri Hemkunt Sahib Ji and at Gurdwara Sri Tegh Bahadur Sahib Ji (Bahadurgarh, Patiala). Verses from Ath Sri Shastar Naam Mala Puran Likhate can be seen embroidered on the background clothing of Shastar Darshan Asthaan at Gurdwara Sri Moti Bagh Sahib Ji (Delhi) and engraved on the walls of Gurdwara Sri Kotla Nihang Singh Ji (Punjab) as well as Gurdwara Sri Karte Pawan Ji (Kabul, Afghanistan). Additionally, Shabad from Sri Hazare can be glimpsed on the walls of Gurdwara Sri Charan Kawal Sahib Ji (Machhiwara, Punjab) and also, the Shabad of Ath Sri Lakhi Jungle Khalsa at Gurdwara Sri Lakhisar Sahib (Punjab, India).

In various places on the walls of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), one can infer the Elahi Dasam Bani engraved on gold embellishment of the walls. Even in many Gurdwara Sahiban of East as well as Deccan India and especially those under the administration of Nihang Singh(s) to which we may imply to be Chawani(s), not only procures the Trio - Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj & Sarbloh Sri Guru Granth Sahib Ji Maharaj, but also engravings on the walls / ingress and pillars as well can be significantly observed. My boundless hearty salutations to Param Sanmanyog, Mahan Panthak Vidwan : Singh Sahib Giani Gurvinder Singh Ji Nangli whose intense works on Sri Dasam Maharaj & Nihang Sampradaya(s) confers to be accredited with the prefix of Must Read amongst the Gur Roopi Saadh Sangat Ji. I decree hereby with all my honour & pride that none can glide his pen to germinate the Panthak Treasures as performed by Singh Sahib Giani Gurvinder Singh Ji Nangli. In my personal library, I have placed Singh Sahib Ji's Literary Works with utmost reverence & love. Saadh Sangat Ji, I have accomplished my part, hence now it is your turn....

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



Chapter 5 : The Imbued Cultural Aspects

Leafing through the Sampuran Ang(s) of Dasam Sri Guru Granth Sahib Ji Maharaj, one can indubitably perceive that Badshah Darvesh, Sahib E Ikleel, Satguru Garib Niwaz, Sahib Sri Guru Gobind Singh Ji Maharaj is Sarab Kala Bharpur. He's the solitary poet in this whole engrossing cosmos whose hands have been embellished with dual conceptualization of Shastar & Kalam. Jugo Jug Atal, Dasven Patshah Ji's Kalam E Kamaal : Dasam Sri Guru Granth Sahib Ji Maharaj confers to be the most antique poetic treatise in the whole of universe amidst which Guru Sahib Ji has imbued all-inclusive cultural leitmotifs prevailing till date. Perceiving such celestial traits of this Granth Sahib, even the prominent of all poets & authors get bend on their knees to proffer their reverence for Guru Sahib Ji.

Generally, it has been inferred that a poet can infuse hardly two to three Rass (Essence) in his / her poetic treatises. Yet, Dasam Sri Guru Granth Sahib Ji is the only magnum opus in the ether that can be accredited as Treasure Drove of all the Nau Rass which is inclusive of Shringaar Rass, Bir Rass, Shaant Rass, Haasya Rass, Bhayaanak Rass, Kaarunya Rass, Bibhaasta Rass, Adbhuta Rass & Raudra Rass. If scrutinized profoundly, one can beckon every single verse present in Dasam Sri Guru Granth Sahib Ji Maharaj can be enlisted under any of the afore cited Nau Rass. Even this Granth Sahib unveils the linguistic excellency of Satguru Garib Niwaz, Sahib Sri Guru Gobind Singh Ji Maharaj for He has Himself inscribed Dasam Sri Guru Granth Sahib Ji Maharaj in eight languages as cited underneath,

- | | |
|--------------|------------|
| 1. Devnagari | 5. Punjabi |
| 2. Braj | 6. Dingal |
| 3. Sanskrit | 7. Awadhi |
| 4. Persian | 8. Urdu |

Astoundingly, Badshah Darvesh, Sahib Sri Guru Gobind Singh Ji Maharaj has intensely permeated the tierce universal Guna(s) / dispositions in His Kalam Krit Dasam Sri Guru Granth Sahib Ji Maharaj which can be enlisted as Madhurya Guna, Oja Guna & Parsaad Guna. In addition, Guru Kalgidhar Sachey Patshah Ji has also infused the tierce categories of Dhvani in His Kalam E Kamaal that can be cited as Vastu Dhvani, Alankaar Dhvani & Bhaav Dhvani. Also, if the Alankaar Dhvani is analysed intensely, one can mark out the presence of deuce diversifications namely, Shabad Alankaar which occurs at innumerable stances as well as Arth Alankaar getting significantly classified into 5 dozen types and subtypes in almost all the Bani(s) present amid Dasam Sri Guru Granth Sahib Ji Maharaj.

In literary terminology, Chhand refers to a poetic device which can be defined as a meter of configuration, introduced to Gur Shabad Bani by Hazira Hazoor, Sahib Sri Guru Gobind Singh I Maharaj in Dasam Sri Guru Granth Sahib Ji Maharaj as well as Sarbloh Sri Guru Granth Sahib Ji Maharaj. The elegance of alignment of Chhand(s) in Dasam Sri

Guru Granth Sahib Ji Maharaj if quantitatively be scrutinized, then one can make out that they are all total 147 kinds, prevailing in all-engrossing 28 Bani(s) which can be chronologically and deliberately demarcated in the underneath inscribed classification as cited under the specific diversifications.

The Chhand(s) in Dasam Sri Guru Granth Sahib Ji Maharaj:

01. Chapay Chhand	25. Sangeet Naraaj Chhand	49. Jhulna Chhand
02. Bhujang Prayat Chhand	26. Sangeet Padhisatika Chhand	50. Anoop Naraaj Chhand
03. Chachri Chhand	27. Sangeet Padhari Chhand	51. Sukhda Chhand
04. Charpat Chhand	28. Sangeet Bahda Chhand	52. Tarka Chhand
05. Rual Chhand	29. Sangeet Madhubari Chhand	53. Geeta Malati Chhand
06. Madhubar Chhand	30. Belibrindam Chhand	54. Biraj Chhand
07. Bhagavati Chhand	31. Niraj Chhand	55. Mohini Chhand
08. Rasawal Chhand	32. Bridhniraj Chhand	56. Nav Namak Chhand
09. Haribolmana Chhand	33. Bahirtawil Chhand	57. Tilkadhiya Chhand
10. Ek Achhari Chhand	34. Ardhnaraj Chhand	58. Sirkhindhi Chhand
11. Tomar Chhand	35. Dopak Chhand	59. Roha Chhand
12. Laghunaraj Chhand	36. Anbhav Chhand	60. Ajba Chhand
13. Padhdhi Chhand	37. Madhurdhuni Chhand	61. Trin-nin Chhand
14. Totak Chhand	38. Sundri Chhand	62. Trigta Chhand
15. Naraaj Chhand	39. Aad Krit Chhand	63. Anaad Chhand
16. Ruamal Chhand	40. Samanka Chhand	64. Bahdha Chhand
17. Dirgh Tribhangi Chhand	41. Saraswati Chhand	65. Chabola Chhand
18. Tribhangi Chhand	42. Naag Saroopi Chhand	66. Savaiya Chhand
19. Chhapayi Chhand	43. Naag Saroopi Aadha Chhand	67. Alka Chhand
20. Bhujang Chhand	44. Ugadh Chhand	68. Makra Chhand
21. Kulak Chhand	45. Apurb Chhand	69. Anantuka Bhujang Prayat Chhand
22. Bijay Chhand	46. Kusam Bachittar Chhand	70. Mritgat Chhand
23. Manohar Chhand	47. Kantha Bhukhan Chhand	71. Anka Chhand
24. Sangeet Chhapayi Chhand	48. Jhula Chhand	72. Adhuha Chhand

73. Akdha Chhand	101. Kudhriya Chhand	129. Astar Chhand
74. Bahodha Chhand	102. Soratha Chhand	130. Modak Chhand
75. Tilka Chhand	103. Bhadhkhua Chhand	131. Aradhpadhri Chhand
76. Akra Chhand	104. Akwa Chhand	132. Uchchal Chhand
77. Aroopa Chhand	105. Kirpan Krit Chhand	133. Mohan Chhand
78. Choupai Chhand	106. Bhagauti Chhand	134. Sanyaas Charajtaji Chhand
79. Dohra Chhand	107. Bhavani Chhand	135. Kiye Kadi Chhand
80. Bridhnaraj Kahatumo Chhand	108. Tarak Chhand	136. Run Jhun Chhand
81. Taranraj Chhand	109. Pankjabatika Chhand	137. Baktahar Chhand
82. Kumarlatat Chhand	110. Chaamar Chhand	138. Bachittar Padd Chhand
83. Ramaan Chhand	111. Nispalak Chhand	139. Sokahon Chhand
84. Somraji Chhand	112. Supriya Chhand	140. Achkadha Chhand
85. Priya Chhand	113. Bisekh Chhand	141. Chhapaiya Chhand
86. Chaturpadi Chhand	114. Chanchala Chhand	142. Chhand Wadda
87. Eila Chhand	115. Tridhka Chhand	143. Radan Chhand
88. Ghata Chhand	116. Astaa Chhand	144. Adhil Chhand
89. Nawpadi Chhand	117. Bidhup Naraaj Chhand	145. Padhi Padhi Doha Chhand
90. Kulak Chhand	118. Utbhuj Chhand	146. Trirka Chhand
91. Padmavati Chhand	119. Anjan Chhand	147. Beli Bindram Chhand
92. Kilka Chhand	120. Madho Chhand	
93. Malti Chhand	121. Anahad Chhand	
94. Hari Gita Chhand	122. Tiloki Chhand	
95. Heer Chhand	123. Mohan Chhand	
96. Padhisatika Chhand	124. Makhaan Chhand	
97. Marah Chhand	125. Sukhda Bridh Chhand	
98. Hansa Chhand	126. Ravan Baadh Chhand	
99. Atmalati Chhand	127. Bantu Rangam Chhand	
100. Abhir Chhand	128. Sungita Chhand	

The musical excellence of Faiz E Noor, Jagatguru Sri Guru Gobind Singh Ji Maharaj is universally unparalleled and beyond the acumens of worldly ruminations. The Gurmat Sangeet had major revolutions under His massive benediction when innovative modes of Kirtan Technique and newly designed instruments were introduced into the Gur Shabad Kirtan Maryada. The Darbar of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj was engrossed with the words of poets & melodies of musicians. Hazur Sachey Patshah Ji also modified the musical apparatus “Tavoos” to “Dilruba” which was designed by His Grandfather, Miri Piri Dey Malik, Gulrukh E Badshahi Paigambar, Jagatguru Sahib Sri Guru Hargobind Ji Maharaj. The word “Dilruba” has its evolution from Arabic the English Translation of which connotes to “Enchanting” and hence this musical instrument abetted in conferring a very amiable insight upon the Kirtan Chowki of Gurmat Sangeet. The musical apparatus “Dilruba” is architecturally fretted bowed embellished with a parched resonating chamber and a horizontal fingerboard. Persisting in the group of Tat Vadya, i.e., stringed instruments, it comprises of four main metal strings, twenty sympathetic strings in consort with nineteen elliptical frets which are played by Musicological Artists with a horse hair bow.

To one side being played a major instrument in Gurmat Sangeet, it was and still also is played as solo and accompanying musical stand by prominent artists in the realms of North Indian Classical Music. Post scrutinizing the historical annals of Shahi Shahenshah Kalgidhar Sachey Patshah Ji, it has also been perceived Bhai Saddu and Bhai Maddu were amongst the notable / prominent Raagi(s) in the Dasam Kirtan Darbar. Adhering to the organizational prearrangement of Hazur Kalgidhar Patshah Ji’s Kirtan Chowki, one can perceive and deliberate it to be an appellation of melodious symposium(s). Legend also prevails that Badshah Darvesh, Zahira Zahoor Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj performed Kirtan at Sri Paonta Sahib, at Sri Anandpur Sahib, on the river banks of Sirsa River (even at the age of 11) and at Sri Abchalnagar Sahib Ji (Nanded). The Darbar of Sarb Kala Bharpur, Dasam Patshah Ji was imbued with unrivalled intellectuals and academicians of all aspects; be it be Sahitya / Sangeet. The protuberant musical instruments being played at the Kirtan Chowki of Dasam Darbar includes Pakhavaj, Rabab, Sarangi, Saranda, Israj, Cymbals, Nagara, Jhalar, Jori, Tanpura and Dilruba. At times, the combatant conch (Shank) was also blown while performing the Kirtan of Bir Rass Bani engrossing Sri Dasam / Sri Sarbloh Bani.

Whenever such melodic symposium commenced in the Darbar of Rajan ke Raja, Dasam Patshah Ji, the soothing breeze of bliss and harmony would whisk the essence of love, prosperity, and the spirit of razing down all despotic basics dominant in ether. In the whole of Dasam Sri Guru Granth Sahib Ji Maharaj, Zahira Zahoor, Faiz E Noor, Sahib Sri Guru Gobind Singh Ji Maharaj has incorporated 13 nos. of Musical Instruments which can be enlisted as Jhalar, Rabab, Pakhavaj, Mridangam, Dhad, Dhak, Danka, Nagara, Dhol, Manjira, Khajri, Trumpet & Ghadiyal. Also, there prevail seven no. of Sangeet Chhand(s) amidst the all total of 147 as enlisted beneath which can never be exhumed from any other Granth in Odia, Gurmukhi, Devanagari, Braj, etc. The Chhand(s) are :

1. Sangeet Chapai Chhand 2. Sangeet Naraaj Chhand 3. Sangeet Padhisatika Chhand

4. Sangeet Padhari Chhand 5. Sangeet Barha Chhand

6. Sangeet Bhujang Prayat Chhand 7. Sangeet Madhubari Chhand

The Naad Parampara in the verses of Dasam Sri Guru Granth Sahib Ji Maharaj can be evidentially inferred where Guru Sahib Ji cites Trirka Chhand & Trin-nin Chhand which connotes to be emanation of sounds from weapons as well as instruments used in the juncture of combats. In addition to these leitmotifs of Naad Parampara, the following verses of Dasam Sri Guru Granth Sahib Ji Maharaj confers on same subject,

ਡਮਾਡੰਡਭਉਰੁਸਿਤਾਸੇਤਛੜੁ ॥ ਹਾਹਾਹੁਹਹਾਸੰਝਮਾਝਮਅੜੁ ॥ ਮਹਾਘੋਰਸਬਦੰਬਜੇਸੰਖਐਸੰ ॥ ਪ੍ਰਲੋਕਾਲਕੇਕਾਲਕੀਜ਼ਾਲਜੈਸੰ ॥੧੯॥

The tabor in the hand of Sri Kaal (Huqum) is resonating whilst the black & white canopy are blowing. Guffaws seem to emanate from his jaw whereas the weaponries in his hands are glistening as if the blazes of thunder have manifested on the biosphere.

A resonance with dreadful decibel apprehends to be stemming up from his conch whilst the raging fire of death seems to have embodied on the doomsday. This connotes to be a connecting link amidst the Naad emanating from Shastar(s) & Musical Apparatuses.

(Sri Bachittar Natak, Patshahi 10)

ਡਕਾਡਕਡਾਕੈ ॥ ਹਕਾਰਕਹਾਕੈ ॥ ਭਕਾਭੁੰਕਭੇਰੀ ॥ ਡਮਕਡਾਕਡੇਰੀ ॥੩੦॥੧੦੭॥

The predators seem to be on a stage of eructation whilst the combat field resonates with the roars of boaster alike warriors. The drum beats reverberate piercingly in consort with those of the resounding clamours.

(Ath Sri Chandi Charitar Granth, Patshahi 10)

ਬੇਲੀਬਿੰਦ੍ਰਮਛੰਦ ॥ ਡਹਡਹਸੁਡਾਮਰਡੰਕਣੀ ॥ ਕਹਕਹਸੁਕੁਕਤਜੇਗਣੀ ॥

ਝਮਝਮਕਸਾਂਗਝਮੱਕੀਯੰ ॥ ਰਣਗਾਜਬਾਜਉਥੱਕੀਯੰ ॥੨੩॥ ਢਮਢਮਕਢੇਲਢਮੱਕੀਯੰ ॥ ਝਲਝਲਕਤੇਗਝਲੱਕੀਯੰ ॥

ਜਟਛੋਰਰੁਦ੍ਰਤਹਨੱਚੀਯੰ ॥ ਬਿਕਾਰਮਾਰਤਹਮੱਚੀਯੰ ॥੨੪॥

The echoes of vampire's tabor accompanied by the lamentations of Yogini(s) were resonating all over the cosmos. Gleaming & Scintillating were the Siri Sahib(s) which were consorted by the high decibels of jumbo's & stallion's leap onto the combat ground. Attuned to the resonating reverberations of war drum and sword's luminosity, thus ballet the Rudra by slackening his entwined hair where manifested the most fearsome combat.

(24 Avtar Kathanan, Patshahi 10)

ਭੁਜੰਗਪ੍ਰਯਾਤਛੰਦ ॥ ਚੜੇਸੁੰਭਨੈਸੁੰਭਸੁਰਾਅਪਾਰੰ ॥ ਉਠੇਨਦਨਾਦੰਸੁਧਉਸਾਧੁਕਾਰੰ ॥ ਭਈਅਸਟਸੈਕੋਸਲਉਛਤ੍ਰਛਾਯੰ ॥ ਭਜੇਚੰਦਸੂਰੰਡਰਿਯੋਦੇਵਰਾਯੰ ॥੨॥੧੨੪॥
ਭਕਾਭੁੰਕਭੇਰੀਢਕਾਢੁੰਕਢੇਲੰ ॥ ਫਟੀਨਖਸਿੰਘੰਮੁਖੰਡਢਕੇਲੰ ॥ ਡਮਾਡੰਮਿਡਉਰੁਡਕਾਡੁੰਕਡੰਕੰ ॥ ਰੜੇਗ੍ਰਿਧਿਧਿੰਕਿਲਕਾਰਕੰਕੰ ॥੩॥੧੨੫॥
ਖੁਰੰਖੇਹਉਠੀਰਹਿਯੋਗੈਨਪੂਰੰ ॥ ਦਲੇਸਿੰਧੁਬਿਧੰਭਏਪਬਚੂਰੰ ॥ ਸੁਣੇਸੋਰਕਾਲੀਗਹੈਸਸਤ੍ਰਪਾਣੰ ॥ ਕਿਲਕਾਰਜੇਮੀਹਨੇਜਗਜੁਆਣੰ ॥੪॥੧੨੬॥

The mightiest of the demonic warriors : Shumbh & Nishumbh instigated the incursion. The clangs from various musical apparatus & trumpets rumbled. Amidst the perimeter of 800 miles, thus prevailed the shades of canopy. Trembling out of terror, the Sun as well as the Moon seemed to uptake a narrow escape whilst Indra, the king of Devta(s) shuddered heeding to the resonance of drums & tympan. The ground presaged to get dissolute, heeding to the roars of lion & inferring his intense mucronate nails.

Hearkening to the reverberations of trumpets and tympan, thus skreached and orbited the scavengers over the combat field. The heavens seemed to freckle from the dust embodied by the animal's hooves who seemed to shatter Vidhyanchal & minute other

massifs. Harking to the ruckus, Devi Kali adorned her mighty hands with Shastar(s) & with roars consorted by unparalleled gallantry, she consumed the limbs of slaughtered warriors.

(Chandi Charitar Duja, Patshahi 10)

ਡਾਗੜਦੰਗਡਉਰਡਾਕਣਡਹੱਕ ॥ ਕਾਗੜਦੰਗਕੂਰਕਾਕੰਕਹੱਕ ॥ ਚਾਗੜਦੰਗਚੜ੍ਹਾਵਡੀਚਿਕਾਰ ॥ ਭਾਗੜਦੰਗਭੂਤਡਾਰਤਧਮਾਰ ॥੪੯੦॥

The tabors of scroungers resounded whilst the ominous squawks commenced to caw. In all directions, thus prevailed the yells of scavengers consorted by springing of ghosts and beasts.

(24 Avtar Kathanan, Patshahi 10)

ਚੌਪਈ ॥ ਡਿਮਿਡਿਮਿਡਿਮਿਡਾਮਰੂਡਮਕਹਿੰ ॥ ਅਸਿਅਨੇਕਹਾਬਨਮਹਿੰਦਮਕਹਿੰ ॥ ਕਟਿਕਟਿਮਰੇਬਿਕਟਭਟਰਨਮੈ ॥ ਰਿਝਿਰਿਝਿਬਰੈਬਰੰਗਨਨਮਨਮੈ ॥੧੮॥

ਲਹਲਹਕੋਟਿਧੁਜਾਫਹਰਾਵੈ ॥ ਸੂਰਜਚੰਦ੍ਰਨਦੇਖੇਜਾਵੈ ॥ ਕਹਕਹਕਤਹਕਰੈਮਸਾਨਾ ॥ ਨਾਚੇਬਾਜੇਜੁਝਊਆਜ਼ਾਨਾ ॥੧੯॥

The first line of the verse connotes to the resonance produced by the Damru of Mahadev amidst Pralaya. The countless swords glimmering in the hands of warriors, chopping down heads piled up magnificently had built profound impact on the mindsets of Devi(s), Apsara(s), etc. who had made up their cognizance to accept them as their spouses.

(Pakhyan Charitar, Patshahi 10)

ਰਨਅਗੰਮਕੋਊਜਾਨਨਪਾਵੈ ॥ ਡਹਡਹਡਹਸਿਵਡਮਰੁਬਜਾਵੈ ॥ ਕਹਕਹਕਹੁੰਕਾਲਿਕਾਹਕੈ ॥ ਜਾਨੁਕਧੁਜਾਕਾਲਕੀਲਹਕੈ ॥੩੩॥

This verse reflects the high-pitched decibels produced by the Damru of Mahadev & the valiant echoes emanating from the arrival of Devi Kali escorted by Bhairav, Yakshini(s) & Hanuman Ji.

(Pakhyan Charitar, Patshahi 10)

According to the dogmatics of musicology (Sangeet Parampara), Naad refers to the essence of all-engrossing sound which can be demarcated as a fundamental frequency. In brief, Naad can be stated as the base of all vibrations. Diversified into dual categories of Aahad & Anaahad, which also presages to be a vital theology for Naad Yogi(s), this specific etymology can be cited as an undivided aspect of Bhartiya Sangeet. In Dasam Sri Guru Granth Sahib Ji Maharaj, Kalam Shastar Dey Malik, Bani Bane Dey Daate, Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji has imbued all the characteristics of Naad Parampara in such an aspect that one could ever permeate under a solitary banner. These features pertaining to the Naad Subject can be evidentially grasped from afore verses. Inferring to the Raag Parampara imbued in Dasam Sri Guru Granth Sahib Ji Maharaj, one can indubitably proclaim that this magnum opus by Dasven Patshah Ji is a boon for Hindustani Shastriya Sangeet which houses 22 Raag(s) the diversifications of which will inspire the musicians to embark this Granth Sahib as “The Sovereign of Music”. In the whole universal perimeters, there prevails none other musician with exception to Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj who has composed His Kalam E Kamaal in such diversified classifications of Musical Epithet. Generally, we can come across the Raag Theory in Sri Paras Nath Rudra Avtar, Shabad Hazare, Sansahar Sukhmana and Malkauns Di Vaar along with references of various Raag(s) in Sri Dasam Bani.

In addition to the afore cited musicological aspects, it is momentous for all the Dasam Upaasak(s) to take into cognizance that in Chavar Takhat Dey Malik, Jugo Jug Atal Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, we have 62

Raag(s) : 31 Main along with 31 Mishrit in which the Shabad(s) have been attuned to in consort with Sri Raag Mala. The system of spiritual evolution of a humanoid soul as deliberated in Sri Aad Maharaj is in the form of Naad (Raag Shakal). Synonymously, in Sri Anand Sahib, we have reference to a term “Raag Ratan Parivaar”, but its Vyakhya is prevailing in Guru Sahib Ji’s Krit : Sri Dasam Bani. For e.g.,

ਰੂਖਨਤੇਰਸਚੁਵਨਲਾਗਝਰੈਝਰਨਾਗਿਰਿਤੇਸੁਖਦਾਈ ॥ ਘਾਸਚੁਗੈਨਮ੍ਰਿਗਾਬਨਕੇਖਗਰੀਝਰਹੇਧੁਨਿਜਾਸੁਨਿਪਾਈ ॥
ਦੇਵਗੰਧਾਰਿਬਿਲਾਵਲਸਾਰੰਗਕੀਰਿਝਕੈਜਿਹਤਾਨਬਸਾਈ ॥ ਦੇਵਸਭੈਮਿਲਿਦੇਖਤਕਉਤਕਜਉਮੁਰਲੀਨੰਦਲਾਲਬਜਾਈ ॥੬੫੦॥

In this verse from Sri Krishan Avtar, we have reference to the Taan(s) from Raag Devgandhari, Raag Bilawal & Raag Sarang which are emanating from the melodious flute of Krishan Ji which is imbuing the Devta(s) in utmost ecstasy. The deer(s) as well as the celestial entities have been allured by such divine ecstasy, that they infer some wonder has manifested from the heavenly compositions of Krishna Ji’s (Nand Laal Ji’s) Flute.

(24 Avtar Kathanan, Patshahi 10)

ਕਬਿਤੁ ॥

ਬਾਜਤਬਸੰਤਅਰੁਭੈਰਵਹਿੰਡੇਲਰਾਗਬਾਜਤਹੈਲਲਤਾਕੇਸਾਬਰੂਪਨਾਸਰੀ ॥ ਮਾਲਵਾਕਲਯਾਨਅਰੁਮਾਲਕਉਸਮਾਰੂਰਾਗਬਨਮੈਬਜਾਵੈਕਾਨ੍ਹਮੰਗਲਨਿਵਾਸਰੀ ॥
ਸੁਰੀਅਰੁਆਸੁਰੀਅਉਪੰਨਗੀਜੇਹੁਤੀਤਹਾਪੁਨਿਕੇਸੁਨਤਪੈਨਰਹੀਸੁਪਿਜਾਸੁਰੀ ॥ ਕਹੈਉਦਾਸਰੀਸੁਐਸੀਬਾਜੀਬਾਸੁਰੀਸੁਮੇਰੇਜਾਨੇਯਾਮੈਸਭਰਾਗਕੋਨਿਵਾਸੁਰੀ ॥੩੩੨॥

With his enchanting flute, Krishan Ji has elated the whole of cosmos. From his flute blows the melody attuned to Raag Malwa, Raag Kalyan, Raag Malkauns, Raag Maru, Raag Basant, Raag Bhairav, Raag Hindol, Raag Lalit & Raag Dhanashri, heeding to which the juvenile Damsels of Devta(s), Demons and Naag(s) have lost in the profound oceanic alike divine melody.

(24 Avtar Kathanan, Patshahi 10)

ਕਬਿਤੁ ॥ ਲਲਤਧਨਾਸਰੀਬਜਾਵਹਿਸੰਗਿਬਾਸੁਰੀਕਿਦਾਰਾਔਰਮਾਲਵਾਬਿਹਾਗੜਾਅਉਗੁਜਰੀ ॥
ਮਾਰੂਅਉਪਰਜਔਰਕਾਨੜਾਕਲਿਆਨਸੁਭਕੁਕਭਿਲਾਵਲਸੁਨੈਤੇਆਵੈਮੁਜਰੀ ॥ ਭੈਰਵਪਲਾਸੀਭੀਮਦੀਪਕਸੁਗਉਰੀਨਟਠਾਂਢੇਦ੍ਰੁਮਛਾਇਮੈਸੁਗਾਵੈਕਾਨ੍ਹਪੂਜਰੀ ॥
ਤਾਤੇਗ੍ਰਿਹਤਿਆਗਿਤਾਕੀਸੁਨਿਪੁਨਿਸ੍ਰੋਨਮੈਮ੍ਰਿਗਨੈਨੀਫਿਰਤਸੁਬਨਿਬਨਿਉਜਰੀ ॥੨੩੨॥

Krishna Ji is rendering the Raag(s) : Lalit, Dhanashri, Kedar, Malwa, Bihagra, Gujri. Maru, Paraj, Darbari Kanada, Kalyan, Bilawal, Bhairav, Bhimpalashi, Deepak, Gauri and Naat by getting sedentary beneath a colossal topiary. Harkening the resonances of the Raag(s) being emanating from the celestial flute of Krishan Ji, the doe-eyed womankind have absconded their dwellings and are rushing hither - thither in expedition of deific phrenzy.

(24 Avtar Kathanan, Patshahi 10)

The 22 Raag(s) In Dasam Sri Guru Granth Sahib Ji Maharaj :

01. Raag Ramkali : Paras Nath Rudra Avtar & Shabad Hazare
02. Raag Sorath : Paras Nath Rudra Avtar, Shabad Hazare & Sansahar Sukhmana
03. Raag Asa : Paras Nath Rudra Avtar & Shabad Hazare
04. Raag Malkauns : Malkauns Di Vaar

05. Raag Kalyan / Yaman : Paras Nath Rudra Avtar & Shabad Hazare (Khayal Patshahi 10)
06. Raag Bilawal : Shabad Hazare
07. Raag Devgandhari : Paras Nath Rudra Avtar & Shabad Hazare
08. Raag Tilang Kafi : Shabad Hazare
09. Raag Paraj : Paras Nath Rudra Avtar
10. Raag Kafi : Paras Nath Rudra Avtar
11. Raag Suhi : Paras Nath Rudra Avtar
12. Raag Sarang : Paras Nath Rudra Avtar
13. Raag Gauri : Paras Nath Rudra Avtar
14. Raag Punyaki : Paras Nath Rudra Avtar
15. Raag Dhanashri : Paras Nath Rudra Avtar
16. Raag Tilang : Paras Nath Rudra Avtar
17. Raag Kedar : Paras Nath Rudra Avtar
18. Raag Maru : Paras Nath Rudra Avtar
19. Raag Bhairav : Paras Nath Rudra Avtar
20. Raag Adan : Paras Nath Rudra Avtar
21. Raag Basant : Paras Nath Rudra Avtar
22. Raag Maajh : Sadd Lakhi Jungle Khalsa

From the afore appended explorations, it gets hereby evidentially proven that the Kalam E Kamaal of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj is matchless and hence, must not be commented upon with any distorted comprehensions. For those who wish to have an exploration on Dasam Sri Guru Granth Sahib Ji Maharaj must imbibe amidst them the traits of literary, musical as well as linguistic excellencies with exception to which one's mindset may get distracted from grasping the nectar alike essences of Sri Dasam Bani. The Publications of Misl Shaheedan Tarna Dal (Baba Bakala Sahib) will significantly aid on this aspect. In the subsequent chapters, we'll reflect on several unexplored aspects of Sri Dasam Maharaj which is hereby aimed to undoubtedly elucidate the readers on the specified subject pertaining to different facets of Dasam Sri Guru Granth Sahib Ji Maharaj.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



Chapter 6 : The Annals of Pargaas

The Pargaas of Jugo Jug Atal, Badshah Darvesh Ji's Kalam E Kamaal : Dasam Sri Guru Granth Sahib Ji Maharaj has not only been perceived to only constrained amidst Takhat Sri Harimandar Ji Patna Sahib / Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), but also, almost every Guru Asthaan had the trio parallel Pargaas encompassing Sri Aad Maharaj, Sri Dasam Maharaj as well as Sri Sarbloh Maharaj. Specifically referring to the eye witness annals of Dasam Maharaj Ji's Pargaas at Punjab, there ample records which reveal this leitmotif till 1940s. In his authored book, "The Sketch of Sikhs", Lt. Col. John Malcom states that by the Celestial Orders (Huqumnama) of Akali Baba Phoola Singh Ji Nihang : Jathedar of Takhat Sri Akaal Takhat Sahib, it was proclaimed hereby as,

"When any Gur Matta has to be issued, it must be performed in the Deific Pargaas of Sri Aad Maharaj as well as Sri Dasam Maharaj. Also, at the juncture of Amrit Sanchar / Khande Batey Di Pahul, there must prevail the triad Pargaas of Sri Aad Maharaj, Sri Dasam Maharaj & Sri Sarbloh Maharaj. It is for the cause that the basics of a Sikh rely on dual concepts of Sant & Sipahi. Whilst Sri Aad Maharaj is the epitome of Sant Rass, in the akin manner, Sri Dasam as well as Sri Sarbloh Maharaj are the epitome of Sipahi (Bir Rass)".

The afore cited theology can yet be pragmatically observed at various Nihang Sampradaya / at those realms where the Maryada of Sri Dal Panth is obligatorily observed. Parallel Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj & Kalgidhar Patshah Ji's Kalam E Kamaal : Dasam Sri Guru Granth Sahib Ji Maharaj were also glimpsed at the Darbar of Sher E Punjab : Maharaja Ranjit Singh Ji. In his eyewitness literary account, "Punjab as Sovereign State", the author Gulshan Lal Chopra cites that both the Granth Sahiban were parallelly made to Pargaas and carried with supreme reverence even while heading to the combat field. The author correspondingly alludes to the occasional Pargaas of Dasam Maharaj Ji's Patna Sahib Misl Saroop at Takhat Sri Akaal Takhat Sahib.

Even leafing through the antique annals of Sri Akaal Takhat Sahib as well as that of Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat), one can perform a comparative analysis & mark out even in the Puraatan Ardaas, Dasam Sri Guru Granth Sahib Ji Maharaj as well as Sarbloh Sri Guru Granth Sahib Ji Maharaj were considered to be Jaagti Jyot Saroop of Akaal Roopi Das Guru Sahiban along with Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj. Although the Khalsa Panth witnessed innumerable prejudiced hardships, yet Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat) & Misl Shaheedan Tarna Dal Baba Bakala Sahib have preserved its sanctity as well as dignity, be amidst the myriad torments and martyrdoms which they might have faced amidst these junctures. Legend prevails that in the primordial days, according to Gur Khalsai Maryada, Param Sanmanyog Jathedar Sahib of Panjva Takhat, Chalda Vahir, 96 Crori Chakravarthy Gur Khalsa Nihang Fauj, Shiromani Panth Akali Buddha Dal will serve as the Jathedar Sahib of Takhat Sri Akaal Takhat Sahib. Adhering to this aspect, when the 11th Jathedar of Panjva Takhat, Chalda Vahir, 96 Crori Chakravarthy Gur Khalsa Nihang Fauj, Shiromani Panth Akali Buddha Dal was Sanmanyog Baba Sahib Singh Ji Nihang (Kaladhari Wale), the Maryada of Sri Akaal Takhat Sahib connoted to be that of Nihang Sampradaya. In 1930s, the Jhabbar Members in consort with the colonial autocratic oppressors & Neo Anti Sikh Inciter

Assemblage beckoned to be the agents of disaster for Samuh Khalsa Panth. Initially, the British Government infused every possible means to get him strayed from Takhat Sachkhand Sri Akaal Takhat Sahib Ji even leading to arrest as well as impending mental torments. Yet the Maryada of Sri Dal Panth is Jugo Jug Atal.

Conclusively getting worsened from all angles, the British Officials in coordination with Anti Sikh Inciter Forces led an attack on Param Sanmanyog Singh Sahib Ji by ladies as well as children by well beckoning the fact that a Gur Khalsai Nihang Singh would never attack any lady / children. His limbs were fragmented, yet he didn't react. Post evacuating the Takhat Sahib from the custody of Nihang Singh(s), the administration was handed over to those of Newly Made Committee and hence, for this cause today we lost the Pargaas of Dasam Sri Guru Granth Sahib Ji from Sri Akaal Purakh Ji's Throne. The Golden Chronicles are also suggestive that once to preserve the sanctity of Dasam Sri Guru Granth Sahib Ji Maharaj, Param Sanmanyog Jathedar Singh Sahib Giani Sahib Singh Ji got sedentary besides a cannon's mouth with his Siri Sahib and challenged the whole of British Government to face him if they can. Earlier to this, the Sakhi of Bhai Sukha Singh Ji & Mehtab Singh Ji also cites the History & Significance of Sri Dasam Pargaas. Synonymously, the chronicles speaks as well that in numerous Itihaasik Matth(s) in addition to the Dharmshala(s) stationed all across the nation and beyond which are intensely associated with the visit of Guru Sahiban, not only identical Pargaas of both the Granth Sahiban were observed, but also on various occasions, Sri Akhand Paath Sahib was accomplished by offering Kada Parsad as well as carrying out the Jhatka Maryada.

Even, the Pargaas of Dasam Sri Guru Granth Sahib Ji Maharaj was observed at Jhanda Bunga / Darshan Deorhi of Sachkhand Sri Harimandar Sahib Ji (Sri Amritsar Sahib Ji) and the Granthi Singh(s) serving at Darbar Sahib used to have their personal copies which had unconceivable Celestial Pargaas in their abodes with Puran Khalsai Maryada & unmatched worship. Also, in the contemporary period, the parallel Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj & Dasam Sri Guru Granth Sahib Ji Maharaj can still be glimpsed at Gurdwara Sri Jhira Sahib (Bidar), Gurdwara Sri Lakhisar Sahib (Bhatinda), Gurdwara Sri Shahidi Bagh (Sri Anandpur Sahib) & Gurdwara Sri Tahala Sahib (Chhaba) where Puraatan Sampradaya Maryada can hitherto be perceived. Param Sanmanyog Sachkhand Wasi Singh Sahib Giani Sumer Singh Ji in his poetic treatise, "Sri Guru Pad Prem Pargaas Granth" has vividly depicted the parallel Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj & Sarbloh Sri Guru Granth Sahib Ji Maharaj at Takhat Sri Harimandar Ji Patna Sahib. As referential sources of eye witness, the European Records of Patna Sahib penned by Grierson and the authored book by Charles Wilkins : "The Sikhs & Their College at Patna" are yet prevailing which vibrantly illustrates the triad Pargaas of the Granth Sahiban in Takhat Sahib. In magnum opus "Gurbani Path Darpan", Giani Gurbachchan Singh Ji Khalsa Bhindranwale has also designated regarding the Parallel Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji, Sri Dasam & Sri Sarbloh Maharaj Ji.

If I ensue to deliberate the Golden Chronicles of Aad Maharaj & Dasam Maharaj Ji's Pargaas at Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), my pen would saunter to infinity engrossing countless of ages to surpass, yet conclusively revealing to be imperfect. Since the era the Takhat Sahib has been constructed up until today, the parallel Pargaas of Aad Maharaj as well as Dasam Maharaj is on endurance and will eternally persist under the marvellous jargon of Jugo Jug Atal. The Panj Pyare Singh Sahiban of Sri Takhat Sahib perform the Pargaas of both the Granth Sahiban during the Ambrosial Hours (Amritvela) and post to the Sodar Rehras at dusk, Aad Maharaj as well as Dasam Maharaj are reverentially carried to the Sukhaasan Asthaan by uttering Shabad Bani. Adhering to the 350 years old Pawan Pavittar Gur Prawanit : Sri Hazuri Gur Khalsa Sikh Rehat Maryada, Mukhwaak / Hukum Nama are identically voiced and conveyed to the Gur Roopi Saadh Sangat Ji. The ones visiting for Partakh Darshan Deedare of

Guru Kalgidhar Sachey Patshah Ji in Takhat Sahib can recognize the most antique Pargaas Maryada of Sri Aad Maharaj as well as Sri Dasam Maharaj from the Palki Sahib(s) on which they are placed. Zahira Zahoor, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj is placed on the Palki Sahib whose edifice resembles to that of Sachkhand Sri Harimandar Sahib (Sri Amritsar Sahib) and is taller than the one on which the Pargaas of Dasam Sri Guru Granth Sahib Ji Maharaj takes place whose edifice is akin to Takhat Sachkhand Sri Akaal Takhat Sahib Ji.

Even it is noteworthy that the minutest Saroop of Dasam Sri Guru Granth Sahib Ji Maharaj prevailing in the all-engrossing cosmos can be glimpsed at Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji Nanded. Param Sanmanyog, Gur Khalsa Sant Sipahi Mahapurakh, Jathedar Singh Sahib Baba Kulwant Singh Ji who is solitary in the Khalsa Panth to get accredited with the titles of "Maya E Naaz" (Most Precious), "Faqr E Kaum", "Panth Ratan", "Seva Ratan" & "Seva Simran De Sarvoch Gur Khalsa" in my cognizance has elucidated the Mahattam of Dasam Sri Guru Granth Sahib Ji Maharaj in his Katha which was recorded in a Compact Disc encompassing the Sampuran Paath by Bhai Kabaal Singh Ji (S/o : Sachkhand Wasi Singh Sahib Sant Giani Hardeep Singh Ji).

"Sri Guru Gobind Singh Ji Maharaj Ji da saaja Khalsa Panth Sansar wich niyara Panth hai. E Panth Bani, Bana, Bir Rasi, Jaho Jalal Wala Panth hai. Khalsa Panth wich Bir Rasi Jazba kayam rakhan layi Sri Guru Kalgidhar Patshah Ji ne Sri Dasam Granth Sahib Ji di Rachna kitti hai taaki Khalsa sadivi kaal vaste iss Bani de Paath Abhyaas naal Akaal Purakh Di Bhagti atey Bir Rasi Shakti naal bharpur rahe. Is layi Amrit Sanchar diyan Baniyan wich 3 Baniyan tey Ardaas Sri Dasam Granth Sahib Ji diyan han. Iss Bani di Parchar di ghaat karke aam Sikh Sangtan istaun anjaan han.

Islayi iss Bani nu Bibek naal Padhan atey Bicharan di load hai. Sri Dasam Granth Sahib Ji di Bani tau Bina Khalsa sampuran nahi hai Sant Sipahi da Siddhant isahi Bani tey Bir Rasi pravah nu leke sampuran hunda hai. Isi Bani da Parchar purane samayan taun Vidwaan, Giani, Guni Jan atey Mahapurakh karde aa rahe han atey kar rahe han. Sangtan tey charna wich dohe haath joad ke benti hai ki Sangtan eh Dasam Granth Sahib Ji di Paath sunke labh uthaun tey apna Janam saflan karke Kalgidhar Patshah Ji dey khushiyan de patar ban".

***(Gurmat Katha Vichaar :
Singh Sahib Giani Kulwant Singh Ji)***

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



Chapter 7 : The Uthanka of Sri Dasam Bani(s)

The word Uthanka refers to the deliberation of evolutionary chronicle as well as the momentous implication which has endured to be concealed in the Bani since ages. With a stipulated horizon of humanoid mindset, it is yonder to the perimeters of our cognizance for apprehending an apposite description of Guru Sahib Ji's Kalam E Kamaal. Yet, proffering boundless of salutations at his Celestial Lotus Feet, Daas Abinash Mahapatra with an apprehension of You being the scribe and he the pen, the underneath explicating words with reference to the enlightenment of Elahi Sri Dasam Bani / Sri Mukhwaak Patshahi 10 are of Guru Sahib Ji Himself and not of a soul with exemption to His.

7.1. Sri Jaap Sahib :

If the antique chronicles are scrutinized, it can be acclaimed that Sahib E Kamaal Sachey Patshah Ji commenced composing Bani while He was in Sri Paonta Sahib (Himachal Pradesh) i.e., amidst of 1685 to 1689. If a chronological sequence of Sri Dasam Bani is framed, then Sri Jaap Sahib implies to be the foremost which has been articulated by Faiz E Noor Kalgidhar Patshah Ji. One may presume that under the Huqum of Akal Purakh Sri Waheguru Ji, the Dhur ki Bani descended and Sachey Patshah Ji voiced thus. Such perceptions can be implied to be a constrained state of human mindset which fails to perceive the concealed magnificent golden history which have been largely unmapped. Synonymously, Sri Jaap Sahib which connotes to be the first Bani of Sri Dasam Granth Sahib Ji was not articulated by Hazra Huzur Sachey Patshah Ji at once, rather there were a series of events which led to the utterance of this Holy Bani. The purple blanket of the dawn's twilight had casted its shadow and the rays of Sun were penetrating through the aura to dissipate the dusky mantle. Rajan ke Raja, Kalgidhar Pita Sahib Sri Guru Gobind Singh Ji Maharaj was settled on His Bir Aasan post to the morning Nitnem.

The ether though imbued with empathetic serendipity; it was symbolic of some propitious heavenly manifestation and thus, the anthropological discernment got eventually revealed. It was the hour of Diwan on the banks of Yamuna River and in the majestic presence of Zahira Zahoor Kalgidhar Patshah Ji, Shabad Bani Kirtan & Gurmat Katha Vichaar were being delivered to the Gur Roopi Sadh Sangat Ji where emanates a Sikh of Hazur Sachey Patshah Ji entitled as Pandit Kanshiram Ji of Banaras. In the first sight itself, Pandit Kanshiram Ji was drenched in the eternal nectar of Gurmat and tears of joys rolled down his eyes. A conviction provoked in his cognizance that if Sahib E Kamaal Hazur Sachey Patshah Ji is the embodiment of the True Lord, i.e., Mahaakaal Sri Akal Purakh, then He will proffer him a configuration in the Tetra-Armed (Chaturbhuj) quintessence. To his bewilderment, when he rouses his cranium post bowing, he glances Guru Sahib Ji emerging as Chaturbhuj, sedentary on the Bir Aasan.

On the contrary, Sangat from Kabul (Afghanistan) emanated on the scene and sprinkled petals of blossoms at the consecrated feet of Zahira Zahoor Sahib Sri Guru Gobind Singh Ji Maharaj by reverentially bowing at His Sacred Feet. A few junctures surpassed and subsequently, Pandit Kanshiram Ji along with the Sangat from Kabul (Afghanistan) and some additional Gur Khalsa Sant Sipahi(s) emanated in the Dasvin Akaal Gur Nanak Ji's Regal Darbar. Aftermath having the Divine Darshan Deedar, they together implored earnestly and enunciated the underneath penned divine lines,

“Guru Maharaj Ji, in the nine prior manifestations of Akaal Roopi Nanak Jyot, You voiced the Dhur ki Bani under the Huqum of Akal Purakh Sri Waheguru Ji, which were compiled by You in your fifth embodiment into Sri Aadi Guru Granth Sahib Ji, the quintessence of peace. We earnestly urge at Your sacred feet to utter a Bani in your 10th Embodiment through which we can deliberately apprehend the essence of Sri Waheguru Ji and get ourselves liberated from the cyclic sauntering of natality & mortality”.

Heeding to the prayers of His devout Sikhs, Faiz E Noor, Hazur Sachey Patshah Ji grinned and retorted the underneath penned celestial lines,

“Now, I will be delivering the Bani of Sant Sipahi (Bir Ras) which will hearten my Sikhs to adorn themselves with Shastar to obliterate the autocracies by imbibing themselves with the wisdom of “Rajo Gun, Tamo Gun and Sato Gun” (the trio stages of Mahamaya/Evolution) through these Bani (Sri Dasam Bani). Primordially, I am going to recite “Sri Jaap Sahib” which I had orated erstwhile in my previous incarnation (Dusht Daman) at Sri Hemkunt Sahib while revering the Virat Saroop of Akal Purakh Sri Waheguru Ji”.

With a penetrating resplendent luminosity on face and the vocal sound of Akal Purakh Ji Himself, Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj commenced reciting Sri Jaap Sahib Ji while the court poets inscribed on the Sialkot Papers. I would wish to convey to the perception of readers that we all are well acclaimed of 52 Court Poets (Darbari Kavi) of Kalgidhar Patshah Ji and at this place where Sri Jaap Sahib & other Dasam Bani were composed by Guru Sahib Ji Himself, stands “Gurdwara Sri Kavi Darbar Asthaan Sahib” at Sri Paonta Sahib perceiving the magnificent archives of Bani Compositions which got compiled in Sri Dasam Patshah Ji Da Granth (Dasam Sri Guru Granth Sahib Ji). While reciting Sri Jaap Sahib, if one makes a profound scrutiny, he / she can exhume countless unexplored significances concealed within it. The readers of this article are supremely conscious that Sri Japji Sahib composed by Noor E Elahi, Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj encompasses tetra aspects, i.e., the Divinely Embodiment, Wisdom, Perception and Consecration.

However, in Sri Jaap Sahib, the leitmotif of all the 199 verses of relies only on the devoutness of Akal Purakh Sri Waheguru Ji for maxim of them getting commenced with the word, “Namastwang / Namastang / Namu” while few countable verses ensuing in the praises of the Akal, void of afore cited languages. Apart from such contexts, the Master of the three worlds, Haqq Ra Ganzoor Sahib Sri Guru Gobind Singh Ji Maharaj has traumatized the narrow domestic linguistic barriers which connotes to a dual facet of global integrity and global patriotism. If the antique annals are intensely leafed through, one can make out that the civilization during the epoch of Dasam Patshah Ji can be

demarcated with the topography of Friend & Foe Syndrome where Hindus acknowledged Persian / Arabic / Urdu semantics to be sacrilegious while those following Islam considered Hindi / Sanskrit / Braj to be the dialectologies of Kafir(s). These low-priced sarcastic thought process led to the disruption of human race from Allah / Ishwar. Hazur Sachey Patshah Ji smashed this hullabaloo through His Bani, Sri Jaap Sahib which has been composed by blending Sanskrit, Arabic, Urdu as well as Persian.

None in this cosmos has established such a revolutionary uniqueness as did Kalgidhar Patshah Ji by blending both the cultures in a single platform. I hereby subsequently ensue to quote a few verses from Sri Jaap Sahib to convey an insightful approach to this theme,

Namastwang Akaale II Namastwang Kirpaale II2 II

(O Waheguru Ji, I Bow to Thee who is the Timeless / Nullified from the Spins of Birth & Death (The Akal). I Bow to Thee, the Lord of Profound Benevolence).

Here in the second verse of Bhujang Prayat Chhand, Twa Parsad(i) (the stanzas composed in a tenor, stride paralleling the crusade of a snake), Hazur Sachey Patshah Ji has used Sanskrit Terminologies i.e., Namastwang, Akale & Kirpale which encompasses the Indian Linguistic Pedigree of using Sanskrit in the literary / poetic composition.

Namastwang Rahime II Namastwang Karime II25 II

(O Waheguru Ji, I Bow to Thee, the Lord of Profound Munificence & Clemency).

Allah Hai II Ajaah Hai II Anant Hai II Mahant Hai II38 II

(O Waheguru Ji, I Bow to Thee, the Omnipresent, Placeless, Ever Resplendent & the Boundless).

In 25th verse of Bhujang Prayat Chhand, Twa Parsad(i) (the stanzas composed in a tenor, stride paralleling the crusade of a snake) and in 38th verse of Chachri Chhand, Twa Parsad(i) (the stanzas composed in a tenor, stride paralleling the crusade of a sword), Hazur Sachey Patshah Ji has liberated the mankind from the shackles of Linguistic Barriers by blending Sanskrit (Namastwang, Anant & Mahant) with Persian / Arabic / Urdu (Rahime, Karime, Allah & Ajah). With intense grief, I am hereby compelled to articulate that in compliance to the mindsets of few Anti Sikh Parcharak(s), some persons are opposing Sri Dasam Bani who can never be termed as the Khalsa / Sikh(s). Dear Readers, be reminiscent of this trait, the one who disregards Sri Dasam Bani can never be termed as a Sikh of Rajan ke Raja Sahib Sri Guru Gobind Singh Ji Maharaj. Lacking a level of understanding, prior having a glimpse of Sri Dasam Bani, one must not probe on the authenticity of Sri Jaap Sahib which infers to be a portion of Everyday Khalsai Nitnem. Gur Roopi Saadh Sangat should lest be aware that Sri Jaap Sahib tends to form an integral basic for Shastar Abhyaas in whose rhythm procures the movements of Gatra.

Also, apart from being a part of Khalsai Nitnem this presage to be an inseparable aspect in Amrit Sanchar as well as Shastar Pooja during the 4 Mahela(s) : Holi, Baisakhi, Dussehra & Diwali. A splendid attribute of this Bani relies

in the fact that it can be best preferred for conducting explorations on Comparative Religions amidst Sikhi and Islamic Studies which will ultimately validate the unmatched superior akin traits of Sahib Sri Guru Gobind Singh Ji Maharaj as a poet, warrior and above all a solitary Guru Pita in the all-engrossing universe. Legend persists that the Raam Rai(s) confer to be the primordial parasitic agents who sprouted venom in contradiction to Sri Jaap Sahib and for this cause were smashed by Shuja E Qalandar Baba Banda Singh Ji Bahadar and Amar Shahid, Sanmanyog Baba Deep Singh Ji in various regions of Punjab. At abundant places amidst the 199 verses of Sri Jaap Sahib, there prevail such environs and with orientation of some, I hereby intend to probe by citing the verses from Sri Jaap Sahib, that is it conceivable to acknowledge such Persian / Arabic / Urdu names of Mahadev in Shiv Puran / was the author a Persian intellectual ?

Ki Zahar Zahoor Hain || Ki Hazar Hazur Hain || Hamesul Salaam Hain || Samastul Kalaam Hain ||150 ||

(O Waheguru Ji, You are the visible illumination, Ubiquitous, Commentator of Eternal Salutations and Reverent for All).

Ki Sahib Dimaag Hain || Ki Husnal Charag Hain || Ki Kaamal Karim Hain || Ki Hazar Rahim Hain ||151 ||

(O Waheguru Ji, You are the only Superlative Intellectual, the Lamp of Beauty, the Ever Empathetic and Saviour).

Ki Rozi Dihand Hain || Ki Razak Rahind Hain || Karimul Kamaal Hain || Ki Husnool Jamaal Hain ||152 ||

(O Waheguru Ji, You are the solitary benefactor of Nourishment, the only Enthusiast permeated in ceaseless Empathy with Precision and You alone imply to Splendid in this Cosmos).

Conclusively, I would wish to state that Sri Jaap Sahib is wholly a Bani which has germinated from the Celestial Huqum of Akaal Purakh Sri Waheguru Ji and must not be suspected. With exception to Sri Jaap Sahib, Sikhi tends to be inadequate. Those mistrusting this Bani must get well discerned that insult to Sri Jaap Sahib is equivalent to the distortion of Gur Khalsai Nitnem, Amrit Sanchar, Shastar Puja as well as Gatka Abhyaas.

7.2. Sri Akaal Ustat :

The subsequent Bani to get voiced from the Si Mukhwaak of Dasam Patshah Ji is acknowledged to be Sri Akaal Ustat which was uttered at Sri Paonta Sahib Ji on the banks of River Yamuna. As the name of this Bani suggests, it connotes to be an epitome of adorations bequeathed upon Akaal Purakh Sri Waheguru Ji (Ang Sang Raksha Karan Wala). Legend prevails that once Param Sanmanyog Mata Gujri Ji along with Mata Sundri Ji emanated beside Hazur Kalgidhar Sachey Patshah Ji & by bequeathing innumerable chronicles from the Golden Folios of Sikh History as well as Elahi Gur Shabad Bani, implored for the birth of a child in their dwelling who would be acknowledged as embodiment of morality and intensified valour even by whose solitary glance, the Sangat will ballet imbued in ecstasy.

Heeding to the prayers, Badshah Darvesh Guru Sahib Ji bestowed His benevolent consent of voicing a Bani with which will be born a celestial child. Subsequent to these stances, Sahib E Kamaal Hazur Sachey Patshah Ji got sedentary at the spot where currently prevails Gurdwara Sri Kavi Darbar Sahib Ji and commenced voicing the Elahi Gur Shabad Bani. Primordially, the roars of River Yamuna were so reverberating that nothing could be heeded for which

Param Sanmanyog Bhai Sahib Bhai Mani Singh ji couldn't inscribe a solitary Shabad. Satguru Garib Niwaz Sahib Sri Guru Gobind Singh Ji Maharaj commanded Yamuna to endure in tranquillity and hence, even today the river doesn't roar in the realms of Sri Paonta Sahib but not even conferring to a distance of 1 km from the stint, it again apprehends to be grumbling in superlatively elevated intensities.

Adhering to the Hukum of Zahira Zahoor Sahib Sri Guru Gobind Singh Ji Maharaj, River Yamuna resembled to be permeated with serenity and thence Shahi Shahenshah Ji commenced voicing the Bani of Sri Akaal Ustat whereas Bhai Mani Singh Ji fulfilled the obligations of a scribe (Likhaari). When Zahira Zahoor, Guru Kalgidhar Sachey Patshah, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj commenced reciting Bani, Bhai Sahib Bhai Mani Singh Ji couldn't take into cognizance the primordial celestial words in which Badshah Darvesh recited the underneath penned cantos,

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥ ਅਕਾਲਉਸਤਤ ॥ ਸ੍ਰੀਭਗਉਤੀਜੀਸਹਾਇ ॥ ਉਤਾਰਖਾਸੇਦਸਖਤਕਾ ॥ ਪਾਤਿਸਾਹੀ ੧੦ ॥

ਅਕਾਲਪੁਰਖਕੀਰਛਾਹਮਨੈ ॥ ਸਰਬਲੋਹਦੀਰਛਿਆਹਮਨੈ ॥ ਸਰਬਕਾਲਜੀਦੀਰਛਿਆਹਮਨੈ ॥ ਸਰਬਲੋਹਜੀਦੀਸਦਾਰਛਿਆਹਮਨੈ ॥

ਆਗੈਲਿਖਾਰੀਕੇਦਸਤਖਤ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿਚਉਪਈ ॥

Hence, in the whole of Dasam Sri Guru Granth Sahib Ji Maharaj, Sri Akaal Ustat connotes to be the solitary Sri Mukhwaak Patshahi 10 where we come across the cantos, “Utaar Khase Dastkhat Ka” & “Aage Likhaari Ke Dastkhat”. It is only because realizing his incapability, Bhai Man Singh Ji pleaded to Satguru Garib Niwaz, Gur Dasven Patshah Ji for aiding him to glide his pen, in the consequence of which Guru Sahib Ji Himself penned these the Tetra initial Cantos and signed it. Subsequent to these lines, Bhai Mani Singh Ji acted as a Likhaari to inscribe the Divine Words of Aalam E Raushan, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj which took the form of Sri Akaal Ustat Sahib (Patshahi 10). The Dasam Darbari Kavi(s) along with the Dasam Darbari Ratan(s) were all sedentary and hearkening to the mystical cantos being voiced by their Benevolent Master, thus imbibing themselves amidst the nectar alike ocean of paragon alike ecstasy. Despite the afore quoted occurrences, while Raushan E Aalam Sachey Patshah Ji was uttering His Elahi Bani, He ensued into a state of Sri Akhand Samadhi from which emanated a solitary articulation, Tuhi Tuhi which was countably 16 in no. and aftermath preparing a Gutka Sahib of Bani Sri Akaal Ustat, presented to Param Sanmanyog Mata Gujri Ji & Mata Sundri Ji. Correspondingly, Shamshir Pita Ji directed for Jaap of this Bani and thus was born Shahebzaada Baba Ajit Singh Ji, whose saga of valour was witnessed in various combat grounds since the age of twelve and finally attained an unparalleled martyrdom in the ferocious battle of Sri Chamkaur Sahib Ji.

Such is the fathomless significance of Sri Akaal Ustat Sahib Ji (Sri Mukhwaak Patshahi 10) which can even result in the germination of such valiant Shaheed Singh(s) whose glories will be sung eternally in the cosmos. Infinite salutations at the Lotus Feet of Gurbar Akaal Dasven Patshah Ji. The Vachan of Guru Sahib Ji is Jugo Jug Atal (The Solitary Perpetual) through which He has Himself proclaimed that those mothers who recite this Bani with Puran Sharda, the natality of such a child will procure who would be acknowledged to be unconquerable, the monarch of wisdom and the beholder of Mahaakaal Sri Akaal Purakh Ji's Eternal Shakti. If one scrutinizes the permeated essence of this Bani, one can discern that there are wholly 275 verses which holds profound implication in almost all aspects

of this cosmos. Revealing the falsified and hypocritical tactics of devotional worship, Faiz E Noor Sahib Sri Guru Gobind Singh Ji Maharaj has also edified the notion of Global Peace by depicting that not only the humanoids inherent in this nation, but also, they who are nestled in abroad hailing from varied cultural entities are adoring Sri Akaal. The whole of the Bani being anatomically designed with Kabit(s), Savaie(s) as well as various ornamentally embellished Chhand(s), it connotes to be a pragmatic relevance of amalgamation implying to Physics, Metaphysics, Cosmology & Astronomy through the features of poetry, antiquity, and spiritualism.

The most fascinating fact of this Bani connotes to the depictive system of the Supreme Eternal's Omnipresence by Peer O Murshid, Badshah E Gulrukh Sahib Sri Guru Gobind Singh Ji Maharaj which has also been accounted to be sung in Kirtan by Guru Maharaj Ji Himself attuned to the strings of Dilruba and beats of Pakhavaj. Even the Savaie from this Bani presages to be an integral aspect during the preparation of Khande Bate di Pahul & recital of Sri Nitnem. An additional distinctive feature of this Bani by Dasven Patshah Ji is reliant on the fact that Guru Maharaj Ji has vividly portrayed an elucidation of Akaal Purakh Sri Waheguru Ji based on nine celestial features : originator, engrained, perpetual, ubiquitous, benedictor, sagacious, veracity, synchronization, and exquisiteness. It is noteworthy to scrutinize that in Paudi No. 174 of Rehat Nama Bhai Chaupa Singh Ji, Bhai Sahib Ji clearly states that Guru Sahib Ji Himself issued Sri Huqumnama Sahib stating that Sri Jaap Sahib Ji as well as Sri Akaal Ustat are His own compositions. Synonymously, in Paudi No. 133 of Rehat Nama Bhai Desa Singh Ji, Bhai Sahib Ji cites that Hazur Kalgidhar Sachey Patshah Ji has Himself proclaimed that primordially He voiced Sri Jaap Sahib Ji and subsequently, Sri Akaal Ustat Sahib which connotes to an essence of infinite / eternal Divine Wisdom.

7.3. Sri Pakhyan Charitar :

Amongst the compositions inscribed by Sarab Kala Bharpur, Badshah Darvesh, Noor E Elahi, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, Sri Pakhyan Charitar, commonly specified as Sri Charitropakhyan is such a Magnum Opus which acts as a torch bearer for the entire human race not only by citing the prejudiced facets of this all-engrossed cosmos, but also to fortify the self from authoritarian clutches of the prevailing civilization. Erstwhile ensuing to elucidate the main context of Sri Charitropakhyan, I would like to reflect on a basic universal epithet that the course of action to infer the ether relies significantly on the human's perception. The humanly insights can be scrutinized on the grounds of his / her evolutionary thought processes, the level of intellectuality and the impact of adjacent tropospheric company. An ultimate conclusion can hereby be penned that those imbued in a lustful insight will grasp the whole of cosmos in such sacrilegious aspect.

The evidential historicity of Sri Pakhyan Charitar can be accessed from Takhat Sri Keshgarh Sahib Ji (Sri Anandpur Sahib) where an original handwritten manuscript of this Bani as dictated by Kalgidhar Pita, Panth De Vali, Amrit De Daate, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj to Likhaari Bhai Darbara Singh Ji was persisting. The inscribing and compilation of all the 405 Charitar(s) was not accomplished in a single instance, rather there were series of events which will be discussed hereby in apt and precise. On the banks of Sutlej River, where currently persists "Gurdwara Sri Bibhor Sahib" (Nangal, Punjab), Maharaj Kalgidhar Patshah Ji started to articulate Sri Pakhyan Charitar,

the narrow minded Masand(s) rushed to Jagatmata Mai Gujri Ji and furnished a series of complaints against Guru Pita that He is violating the basic tenants of Pehli Patshah Ji by inscribing the Negative Charitar of women. Mata Ji grinned and emanated at the spot where the Bani was being uttered. Getting infused in the Heavenly Ecstasy, Mataji realized the words of truth and by indicating towards the corrupt Masand(s), proclaimed the following :

“Laal Ji, the human perception is still incapable of accepting the essence of truth as Your words are immersed in the mirror of Dhur ki Bani”.

History also prevails that when Hazur Sachey Patshah Ji fulfilled the utterance of 324 Charitar, He went in a state of contemplation which resisted for nearly some days. Post getting regained to the previous consciousness, Badshah Darvesh, Faiz E Noor, Sahib Sri Guru Gobind Singh Ji Maharaj commanded Likhaari Bhai Darbara Ji to commence inscribing from Charitar No. 326. Adhering to the utterances of Guru Patshah Ji, the whole manuscript got accomplished up-to Charitar No. 405. Subsequently, Zahira Zahoor Hazur Kalgidhar Pita proclaimed that inscribing 405 Charitar(s) under the title of “Ath Pakhyan Charitar Granth Likhate” is hereby accomplished. To everyone’s astonishment, Likhaari Bhai Darbari Ji probed Guru Maharaj Ji,

“Rajan ke Raaja, you have left 325th Charitar blank and hence, there are all inclusively 404 Charitar. Myself as well as the Sangat wishes to know why have you left this Charitar void !”

Maharaj Sachey Patshah Ji retorted that this Charitar corresponds to that of Maha Maya through which the all-engrossing universe has been created. If such theologies get revealed, then the entire Universe would collapse and the entire human race will subsequent towards Sachkhand. Hence, when the tyrannical annals will come to an end on the very day of Divine Virgince, then under the Huqum of Akaal Purakh Sri Waheguru Ji the 325th Charitar will be inscribed in the presence of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj and Dasam Sri Guru Granth Sahib Ji. Lest, the readers should also comprehend that it is the Charitar No. 405 of “Sri Pakhyan Charitar” which connotes to be one of the Bani(s) of Nitnem. Although, numerous Gurdwara Sahiban have trimmed this Divine Bani, the whole of it is still read at all Nihang Sampradaya, Takhat Sri Harimandar Ji Patna Sahib, Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Nanded & Dam Dami Taksal. Being a native of Odisha, it gives me immense pleasure to note that wo of the Dasam Bani, entitled “Sri Pakhyan Charitar” of Dasam Sri Guru Granth Sahib Ji and “Sri Sarbaloh Avtar” of Sarbaloh Sri Guru Granth Sahib Ji have their direct assemblage to this state.

In case of Sri Pakhyan Charitar, there persisted a Raja named Chitrasen who had his marriage knots with that that of Indra’s damsel from a son Hanuvant Singh was born. When the damsel returned to Indra’s court, the lustrous blind folded king discovered look alike princess Chitra Mati who was the daughter of Odisha’s ruler. When Raja Chitrasen sent his son Hanuvant Singh to acquire the princess who will be his second wife post conquering the ruler of Odisha. Raj Kumari Chitra Mati was not of a pious character and was akin to the age of Hanuvant Singh. She tried intensely to seduce him but failed and hence, out of rage, she lodged a complaint imbued with fallacies seeking for immediate action. The blindfolded lustrous Raja Chitrasen instantly issued the execution order of Hanuvant Singh by getting him beheaded. The wise advisor of the ruler realizes the all-engrossing plot and in order to change the mindset

of the king as well as his decision-making skills, he renders 405 stories (the Charitar(s)) heeding to which, the mindset of the king alters and thus, Hanuvant Singh is proved innocent. The inscriptions of all these Charitar(s) got accomplished on Bikrami Samvat 1753, the 18th day of Bhadon Month (August 1696) as mentioned by Hazur Sachey Patshah Ji at the end of last Charitar. If these Charitar(s) are vividly analyzed, then one can make out that these are not only based on mythological entities, rather the religious as well as secular texts from Hindu, Islamic, Jainism and Buddhism are also quoted. Even, Guru Maharaj Ji has attributed one Charitar for Himself where He states that His Father (Nauwey Patshah Ji) has guided Him in the following attribute,

“Enhance love with your peculiar wife. But never, even by mistake, bed with another’s wife. By savouring another’s wife, Indra was perturbed with female genitals, Moon was tarnished, Ten Headed Ravan lost all his heads and also the magnificent clan of Kaurav was annihilated”.

Quantitatively encompassing 7,555 verses (in compliance to the Puraatan Bir(s)), Sri Pakhyan Charitar is an epitome, pungently infused with the spirit of a ferocious combatant who can not only terminate the extrinsic autocracies but also the intrinsic absolutisms which confines every solitary individual to inculcate within him / her the majestic essence of Gur Khalsa Ideology. Generally, the Guru Nindak(s) have demarcated this holy treatise of Kalgidhar Sachey Patshah Ji as “The Trickeries of Women” to engender hullabaloo amongst the Gur Khalsa Panth and exterminate Sri Dasam Bani which exposes every solitary stint of their thought process as well as their run-of-the-mill. If penetratingly scrutinized, the term “Charitar” connotes to characterization while the term “Pakhyan” refers to a moral tale. Hence, Sri Charitropakhyan is such poetic opus of Hazur Dasam Patshah Ji which depicts wiles as well as the magnitude of masculine and feminine.

The organizational edifice of Sri Charitropakhyan is enormously antique which embraces an all total of 405 Charitar(s) in which Shahi Shahenshah, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has depicted the gallantry alike leitmotifs of a female in Charitar No.195 & also in Charitar No. 204. The Pakhyan Charitar has been diversified under two-fold headers, viz. “Ath Sri Charitropakhyane Purkh Charitar” for male and “Ath Sri Charitropakhyane Triya Charitar” for female. Those who proclaim Ath Sri Pakhyan Charitar to be pornographic are worst in their own imaginative leitmotif which is permeated with adulteration. If logically scrutinized, those who are upsurging disagreements pertaining to Sri Dasam Bani are branched under the category of those who have never perceived Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, the writings of Satkaaryog Bhai Gurdas as well as those of Satkaaryog Kalam E Goya Bhai Nand Lal Ji. These semi-baked and self-acclaimed Panthak Vidwaan(s) may hereby asked to leaf through the pages of any Zoological Literature / Literatures pertaining to Human Physiology & Anatomy. Post to a comprehensive turnover of pages, will these hooligans proscribe their progenies from attaining medical / nursing degrees or ensue to strip down few of their organs prior visiting religious places?

These unscientific as well as illogical proclamations are all inclusively baseless and must not be entertained in any aspect. Conclusively, it can be stated that the basic necessity of inscribing Ath Sri Pakhyan Charitar in Dasam Sri Guru Granth Sahib Ji is to instil all the worldly wisdoms in the mindset of a Khalsa to alter him / her for getting

acclaimed with the title of Sarab Kala Paripurn (All Rounder). Hazur Kalgidhar Patshah Ji in His Magnum Treatise “Sarbaloh Sri Guru Granth Sahib Ji” has accredited the entitlement of “Akaal Purakh Di Fauj” (Sant Sipahi) to the Gur Khalsa. A Sant Sipahi is not meant to remain confined within the four corners of his / her dwelling. Either his destination connotes to be in the battle field / in the combatant encamping. As per the conceptualization of endocrinology, the human body is a mixture of hormones, and hence, the Sant Sipahi being a Homo sapiens possesses several needs which may also include those of physical pleasure as he / she is stranded in an isolated destination miles apart from family and abode. During such stances, it may be perceived that in a motive to quench the thirst of his / her physical needs, the integrity of Sant Sipahi may get unsounded and hence, Badshah Darvesh, Sahib E Kamaal, Kalgidhar Patshah Ji has penned this Bani to save His Akali Khalsa(s).

The pandemic impact of lust is strenuously abrupt which has even ensued towards the disgrace of Hercules as well as that of Sher E Punjab Maharaja Ranjit Singh Ji’s Majestic Kingdoms. Sri Pakhyan Charitar by Hazur Sachey Patshah Ji also acts as a medium of moral ingrainings for the social upliftment in various aspects. In some Charitar(s), Guru Maharaj Ji has exposed the hypocrite yogis who misuse their powers for prejudiced practices and in some He has bare the narrow minded brahmins along with their charlatan Brahmanwaad. For an instance, in Charitar No. 5 Sahib E Kamaal Kalgidhar Patshah Ji narrates the story of a Yogi who used to dwell in timberlands on a treehouse and ensue to the town for begging alms. On an instance, he spelled his incantations on a girl named Sahaj Kala, abducted from her real consciousness and used to make lovemaking every day and night. Also, in Charitar No. 268, Dasam Patshah Ji has unmasked the insincerities of a Brahmin who used to deliver long enchanting alike hymns in greed of wealth, without possessing a tiniest of Divine Intoxication who is akin to a crane exemplifying some strenuous austerities. The words of Kalgidhar Sachey Patshah Ji in the afore cited Charitar(s) and the inclusive theme is a symbolic representation of alertness which a father is bequeathing upon his children to be cognizant of all such social atrocities prevailing all across the ethereal ambience encircling the all-mankind.

The charms of wealth, exemplification and hypocrisy can penetrate into the mindsets of an individual to such an extent that it can even stray the majestic of all the emperors from the path of intoxication. The lustful insights be it be of a male or female can abandon the celestial intuition and let them ensue towards a very dreadful end which one can ever imagine of. The entire Pakhyan Charitar penned by Dasam Patshah Ji is based on this leitmotif. Hence, those who sprout venom against this composition of Guru Maharaj Ji have imbued within them the lustful attributes for which the arrow of truth hits directly on their slumbering realization, the agonies, and discomforts of which are intensely unbearable. Ath Sri Pakhyan Charitar by Shahi Shahenshah Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj forms a real basis of Antarmukhi Dharam Yudh which commences from the praise of Akaal Purakh Sri Waheguru Ji in a mission to alter the Kaam Rass of a solitary to Naam Rass by the concept of self-discipline in order to embellish a Khalsa with the basic tenant of Sant Sipahi. The Bani of Rajan ke Raaja, Chandoha tey Chavar Seva de Malik, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj reflects both the positive as well as negative attributes of the human race. Hence, ascending debates on the pen of Kalgidhar Sachey Patshah Ji proclaiming about its authenticity and claiming its leitmotif to be adultery is pointedly a profane thought process.

7.4. Ath Gobind Singh Krit Sri Bhagavat Geeta Bhakha :

In the substantial presence of the Universal Monarch, every solitary day of Anandpur Sahib implied to commence in a very promising aspect. The twilight would cast its purple shadow and subsequently the Golden Sun transmutes itself into an illustrator to dye the sky's black obscure into nature's therapeutic blue. Countless leaves signifying the green prosperity would dance to pay warm welcomes for a reflective dawn. The aura being pleasant endured to get imbue amidst the profound fragrance of blooming flowers. It seemed several onuses had been disseminated by Mother Nature to every solitary component of hers for serving the Khalsa Panth De Vali, Sahib Sri Guru Gobind Singh Ji Maharaj. Here voiced Satguru Garib Niwaz His Elahi Bani, Sri Gobind Gita (Ath Gobind Singh Krit Sri Bhagavat Gita Bhakha) where evolved Khalsa Panth & subsequently persists Takhat Sri Keshgarh Sahib. The year corresponds to 1762 Samvat Bikrami (1705 A.D.) whereas the juncture deliberates to the specific night just prior to the siege of Sri Anandpur Sahib by the Mughal Sovereigns and the Hill Chiefs, when Sahib E Ikleel was profoundly permeated in the ocean of Bir Ras for the sudden emanation of ferocious war. The Gur Khalsa Sant Sipahi were ecstatically sedentary at their Master's Sanctuary, wholly drenched in the Divine Bliss. At that apposite instance, Sahib E Kamaal, enunciated the beneath penned lines,

ਮੁਕਤਹੋਨਕੇਤੀਨਪ੍ਰਕਾਰਾ ॥ ਸੁਨਹੁਖਾਲਸਾਜੀਸਰਦਾਰਾ ॥ ਕੈਕਰਗਯਾਨਤਰੈਭਵੰਥਾ ॥ ਕੈਕਰਪ੍ਰੇਮਤਰੈਨਿਧਿਮੰਥਾ ॥ ਨਾਤਰਖਗਝਛੇਤ੍ਰਮਹਿਜਾਈ ॥
ਤਜੈਪ੍ਰਾਨਸਾਮ੍ਹਿਨਲਜਾਈ ॥੬॥ ਤਾਹਿਮੁਕਤਹਰਹਾਲਤਮਾਈ ॥ ਸੁਨਹੁਖਾਲਸਾਜੀਸਕਨਾਹੀ ॥ ਛਤ੍ਰਪੰਥਯਹਅਸਪੁਜਕੀਨਾ ॥ ਮਾਤਾਮਹਾਕਾਲਿਕਾਦੀਨਾ ॥੭॥
ਛਤ੍ਰਧਰਮਮਹਿਯਕਿਠਨਾਈ ॥ ਸਮਰਸੂਰਨਹਿਸਕਤਪਲਾਈ ॥ ਸਾਮ੍ਹਿਪ੍ਰਾਨਦੇਤਜੋਜਾਈ ॥ ਸੇਪਾਵਨਸੂਰਪੁਰਬਝਿਆਈ ॥੮॥ ਜੇਦੇਵਨਕੇਛਲਛਲਗਯੇ ॥
ਮੰਡਲਸੂਰਭੇਦਮਗਲਯੇ ॥ ਫਸਯੇਦੇਵਕਨਜਨਕੇਮਾਹੀ ॥ ਭੋਗਤਸੂਰਗਸੇਇਸਕਨਾਹੀ ॥੯॥ ਕ੍ਰਿਸਨਚੰਦਅਰਜੁਨਲਖਡਰਾ ॥ ਜੁਧਸਮੇਰੀਤਾਬਚਰਾ ॥
ਸੁਧਰਮਹਿਤਸਭਥਿਧਿਸਮਝਾਯੇ ॥ ਅਰਜਨਕੇਸੰਤਾਪਮਿਟਾਯੇ ॥੧੦॥

“O my Khalsa Sardar, hark to the tierce steps of deliverance which I am revealing hereby. The primordial connotes to the accretion of Gyaan (The Mystical Wisdom) whilst the subsequent resembles to the doctrine of Prabhu Prem (Celestial Love) and Bhagti (Devoutness). For those who swirl the Sublunary Neptune, yearning to love the Eternal Formless (Sri Waheguru Ji) will be liberated from the rhythms of natality and mortality. Besides, the eventual yet the utmost indispensable aspect of the life's sojourn is to reside in a state of Nirbhau (Fearless) and ensue to the combat field wholly embellished with Shastar(s) with the hearts imbued in quest of martyrdom. These courses of life have been outlined by Mata Maha Kalika (Sri Aad Shakti) and hence, my esteemed Khalsa abiding to the emblem of Khadag (Sword) on no occasion, obligatorily vacillate over these.

The Panth Khalsa is that of Sant Sipahi(s) and hence, the maxim of all hard-hitting lifestyle aspect confers upon the combat alike attribute to be professed in the battle filed. Whilst enduring confrontation with the opponent forces, at no time prefer of getting absconded as those who choose to acquire persecution are exemplary of all combatants who ensue to the abode of Sachkhand and are harmoniously honoured therein. My Khalsa is the Fauj of Sri Akaal Purakh and hence I have disclosed those clandestine that were concealed and likewise elapsed by the Devi Devta(s). These demi gods were drenched in the ocean of obliviousness and hence were clutched in the manacles of Kaal. But those who realized the True Divine Spirit were evidenced to be His Beloved.

Nevertheless, those who get adorned with the deuce aspects of Bani and Bana, bequeathing their Tann (Body), Mann (Heart and Mind) as well as Dhan (Wealth) at the Lotus Feet of the True Lord, adhering themselves to be His mere servants, relish the celestial pleasures at Sachkhand even subsequently shedding their mortal coils. Discerning the trepidation of war in the eyes of Arjun, Krishna Ji narrated the Bhagavat Geeta to illumine the facets of Dharam and consistently assuage the apprehensions, over and above the dismays prevailing amidst him. Arjun getting relieved from the shackles of worldly agonies, took up Shastar(s) and thus begun the Dharam Yudh".

(Sri Gur Pad Prem Prakash, Baba Sumer Singh)

Aftermath heeding to the Amrit Vachan of Awwal Elahi Noor, Hazira Hazur, Sahib Sri Guru Gobind Singh Ji Maharaj, the Gur Roopi Khalsa Sant Sipahi pleaded in the ensuing aspect to Jaagti Nanak Jyot :

ਸਿੰਘਨਕਹੀਅਹੈਕਸਗੀਤਾ ॥ ਕਾਉਪਦੇਸਕਿਸਨਪ੍ਰਭਾਕੀਤਾ ॥ ਜੇਜਗਤਾਰਨਹਿਤਹਰਿਆਯੋ ॥ ਤਿਹਉਪਦੇਸਸੁਨਮਨਭਾਯੋ ॥੧੧॥

ਗੋਬਿੰਦਗੀਤਾਤਹਾਸੁਨਾਈ ॥ ਕਰੀਖਾਲਸਾਮੱਧਯਬਛਾਈ ॥ ਸਿੰਘਨਕੇਸੰਦੇਹਮਿਟਾਏ ॥ ਜੁਧਧਰਮਸਭਭਾਤਿਦਿਛਾਏ ॥੧੨॥

The Gur Khalsa Sant Sipahi(s) then probed the Benevolent Master about the evangelization that was imparted by Krishna Ji to Arjun and also possesses their anxiousness to beckon if gets regularised in day to day lives can it bring wonders such as the instillation of the name of Hari in the hearts / path to the manifold of liberation gets laid-back !

Noor E Elahi, Satguru Garib Niwaz Gur Sachey Patshah Ji was well aware of the fact that there prevail utmost oblivious facts deliberated by Krishna Ji to Arjun, let's say, Gender Discrimination; Claims Himself to be Parbrahm, etc. and thus getting imbued amidst his profound ignorance, he fails to illumine the superiority of True Lord (The Akaal). It is for these grounds that Hazur Kalgidhar Sachey Patshah Ji made a commentary of Krishna Ji's uttered Bhagavat Geeta and Himself voiced the Elahi Bani entitled, "Ath Gobind Singh Krit Bhagavat Geeta Bhakha" which has got proliferated in the name of "Sri Gobind Geeta" to instil the True Bhagavat Geeta (The Theologies of Sri Waheguru Ji in a rhythmic facet). Adhering to the Gurmat Philosophy, the epitome "Bhagavat" refers to Akaal Purakh Sri Waheguru Ji, whereas, the term Bhagavati refers to His perpetual Shakti / motherly alike attributes. Thus, it can hereby be perceived that Zahira Zahoor, Guru Dasven Patshah Ji has uttered this Bani to embellish the hearts of His Khalsa with the garland of Gurmat Doctrines and to detach the magnitudes of doubts as well as fear instilled within them, thus refining them to remain ever equipped for the Dharam Yudh that may emanate at any instance.

The entire evening surpassed and the Dhur ki Bani flowed incessantly as the Sri Mukhwaak of Dasvin Nanak Jyot at Sri Anandgarh Quila to consecrate the Khalsa Panth in the presence of Shahebzaade(s), Mata Gujar Kaur Ji, Mata Sahib Kaur Ji along with the Panj Pyare, Panj Muktey and Bavanja (52) Darbari Kavi (Court Poets). Proffering my boundless salutations at the Sacred Feet of Hazur Kalgidhar Sachey Patshah Ji, I glide pen to paper, seeking His profuse benedictions. In the succeeding labels, the structural organization as well as the Mystical Gurmat Aspects enclosed in this Elahi Bani of Badshah Darvesh, Faiz E Noor, Sahib Sri Guru Gobind Singh Ji Maharaj will be precisely elucidated to bring into cognizance of the readers, the substantial implication of Guru Sahib Ji's Kalam E Kamaal. May His Blessings Befall on whole of Mankind. Sri Gobind Geeta connotes to be one of the Kalam E Kamaal of Dasvin Nanak Jyot, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj which if scrutinized can be perceived as a commentary of

magnum opus “Shrimad Bhagavad Geeta” which was voiced by Krishna Ji to Arjun in the battlefield of Mahabharat (Kurukshetra). In His marvellous annotation of this scripture, Hazur Kalgidhar Sachey Patshah Ji has wrecked the phenomena deliberated by Krishna Ji which goes contradictory to the Khalsai / Gurmat Vichaar, as for an instance, Bhagavad Geeta explains about the classification under caste, greatness of Vishnu Ji, the eulogies to Devi Devta(s) along with references to mythological scriptures.

But Sahib E Ikleel in His commentary has commanded His Khalsa to abscond these credulous attributes and adhere only to the tenants of Akaal. Even it is in this Bani that under the label of Arjun Uvaach, Faiz E Noor, Dasven Patshah Ji states that myriads of Krishan have emanated and were ultimately grasped in the clutches of Kaal, which substantially proves that this composition is not a translation, rather a commentary. This Elahi Bani wholly imbued with the essence of Brahm Vidya / Brahm Gyaan is a must read for every Khalsa that can be accessed from Puraatan Bir(s) Sri Dasam Granth Sahib Ji, some of which have been inscribed by Amar Shahid Baba Deep Singh Ji and is a magnificent composition, expanded over 18 No. of Chapters as cited chronologically :

Adhyay 1 - Arjun Vishadyog

Adhyay 2 - Shankh Yog

Adhyay 3 - Karam Yog

Adhyay 4 - Gyaan Karam Saniyas Yog

Adhyay 5 - Karam Saniyas Yog

Adhyay 6 - Aatam Sanjam Yog

Adhyay 7 - Gyaan Viriaan Yog

Adhyay 8 - Akhar Brahm Yog

Adhyay 9 - Raaj Vidya = Raaj Guha Yog

Adhyay 10 - Vibhuti Yog

Adhyay 11 - Vishwaroop Darshan Yog

Adhyay 12 - Bhagti Yog

Adhyay 13 - Khetra Khetragya Vibhaag Yog

Adhyay 14 - Guntriya Vibhaag Yog

Adhyay 15 - Purushottam Yog

Adhyay 16 - Devasur Sampad Vibhaag Yog

Adhyay 17 - Shraddha Treya Vibhaag Yog

Adhyay 18 - Moksh Saniyas Yog

Sri Gobind Geeta, if intensely scrutinized, then one can make out that Sahib E Kamaal, Satguru Garib Niwaz has not only encompassed His own Celestial Annotations, but also has quoted from the commentary of Bhagavat Geeta inscribed by Madhusudan Saraswati Ji, a renowned as well as a legendary author of 16th Century who presages to be the author of Advaitasiddhi. In the 38th Verse of Sri Gobind Geeta's 2nd Adhyay, Zahira Zahoor, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj voices the beneath lines,

ਹਰਖਸੋਗਤੇਰਹੈਅਤੀਤ ॥ ਸਮਕਰਿਜਾਨੈਵੈਰੀਮੀਤ ॥ ਐਸੇਮਧਸੁਦਨਜੀਗਾਏ ॥ ਜਗਤਲੋਕਕੇਗਾਇਸੁਨਾਏ ॥

The one prevailing to endure disengaged mutually from agony as well as craving can solitarily acknowledge all as one and is perceived to be dwelling in a state nullified of friend and foe syndrome. This has been chaunted by Madhusudan Ji as a commentary of Bhagavat Geeta which later got explicated by myriads of biospheric Homo sapiens.

Sri Sarbloh Guru Granth Sahib Ji & Sri Gobind Geeta :

ਗੀਤਾਮਹਿਅਰਜੁਨਪ੍ਰੀਤਾਖਤੀਸ੍ਰੀਮਤੀਭਗਤਮਹਾਤਮ ॥ ਭਗਤੀਗਯਾਨੀਰੂਪਨਿਜਬਰਨਾਂਪ੍ਰਾਪਤਿਜਾਂਕਹੁਆਤਮ ॥ ਟੀਕਾਕਾਰਹੂੰਮਹਿਮਾਭਗਤਿਨਖਾਲਸਹਿਪ੍ਰੀਤਹੈਭਾਖੀ ॥
ਖਾਲਸਪਦਕਹੁਉਚਮਹਾਤਮਸਭਹਿਸ੍ਰੋਸਟਿਨਆਖੀ ॥੧੦॥ ੪੨੭॥੯੮੯॥੩੩੦੮॥ਦਸਕ ੧॥

As Krishna Ji elucidated Arjun and unveiled the celestial facts by reciting Bhagavat Geeta which in turn ignited the Aatam Gyan (The Wisdom of Quintessence), in the synonymous aspect, I have Myself performed the annotation and thus being a commentator, got it inscribed for my Khalsa. Deliberating every solitary implication of Bhagavat Geeta, I have instilled within my Khalsa, the fundamental kernel of Sri Akaal Purakh (Awwal Allah, Sri Waheguru Ji).

An Inimitable Celestial Strophe :

ਓਮੰਸੋਹੰਗੋਬਿੰਦਾਕ੍ਰੋਨਿਰਾਕਾਰਅਨਾਮੁਨਿਰਬੰਧ ॥ ਸਰਬਨਿਵਾਸੀਸਭਮਹਿਰਵਿਆਜਲਬਲਮਹੀਅਲਿਖੰਡਬ੍ਰਹਮੰਡ ॥ ਸਰਬੇਏਕੇਪੂਰਨਸੁਆਮੀਅਚਲੁਅਗਾਧਸਭਵਹੀਪ੍ਰਚੰਡ ॥
ਜੇਦੀਸੈਅਰਜੋਕਛੁਸੁਟੀਐਏਕਬ੍ਰਹਮਅਦ੍ਵੈਤਅਖੰਡ ॥੧॥ ਚੌਪਈ ॥ ਨਮੋਪਰਮੇਸਰਰਾਮਹਮਾਰੇ ॥ ਤੁਮਹਮਹੋਇਕਰਖੇਲਪਸਾਰੇ ॥ ਹਮਤੁਮਏਕਅਕਾਲਸਰੂਪ ॥
ਅਲਖਬ੍ਰਹਮੰਡਗੋਬਿੰਦਕਾਰੂਪ ॥੨॥ ਨਾਨਾਭਾਂਤਿਹੋਇਪਸਰਿਓਸੁਆਮੀ ॥ ਘਟਘਟਕਾਰੈਅੰਤਰਿਜਾਮੀ ॥ ਨਾਮਜਾਪਸਭਰੂਪਤੁਮਾਰੇ ॥ ਤੁਧਬਿਨਦੂਜਾਨਹੀਂਪਿਆਰੇ ॥੩॥
ਜੇਦੀਸੈਸੋਕ੍ਰਿਸ਼ਨਮੁਰਾਰੇ ॥ ਜਿਨਦੇਹਸਗਲੇਖੇਲਪਸਾਰੇ ॥ ਬਾਲਿਕਨਿਆਈਖੇਲਸਭਖੇਲੇ ॥ ਖੇਲਰਹੇਤਬਆਪਿਸੰਗਮੇਲੇ ॥੪॥

Sri Akaal Purakh Ji, you connote to be the Perpetual Naad (Omang = Om) and the Lord of the Universe (Sohang). You are solitarily the Eternal Gobind (Go = Earth / Prithvi; Bind = Saviour) who is annulled of the engrossing captivities prevailing all across the fourteen worlds. Though you imply to be amorphous, your omnipresent existence can be realized in marine, soil, heavens, empires and even beyond the magnitude of cosmoses. Thou can only be accredited with the entitlement of “Perfect Master”, the relentless and the enigmatic radiance. The all-engrossing realization and perception has been bequeathed by the Akaal (Imperishable), Ek Brahm. Salutations to thee, my Parmeshwar, the one rules over the minds and hearts. It's you from whom the frolic of life emanates and also its you where this worldly romp culminates. For me being emerged from your immortal form (Dasvin Akaal Nanak Jyot) to establish the epitome of Dharam (Righteousness), I

insight not a single difference amidst us and hence, being in a state of unison I proclaim hereby, Soham Hamso (I am thou, thou art I). The interminable cosmoses are the embodiments of Sri Gobind, The Akaal who has prolonged thru His myriad of forms, and presides amongst the heart and mind; eloquent of all and sundry enigmas that arises within a hominoid. This confers to be an inimitable celestial strophe. The whole cosmos as well as the voice of inner soul connotes to be His manifestation. There can persist no other Beloved in contrary to You who doesn't even forget to nourish the microbes. He Himself descended as Krishna to annihilate Mur, The Demon and has framed the Universal Game of Life. We merely enter the playground as a child and the minute a player's role is kaput, he / she merges amidst the Mahaakaal Virat Saroop of Akaal Purakh Ji Sri Waheguru Ji.

The Elahi Huqum to Khalsa :

ਦੇਹਰਾ ॥ ਗੀਤਾਸਰੂਪਕੀਭਾਖਿਆਅਨੰਦਗੜਮੈਂਕੀਨ ॥ ਖਾਲਸੇਕੇਉਪਦੇਸ਼ਕੋਕਹੀਕ੍ਰਿਸ਼ਨਪਰਬੀਨ ॥੧੪੮॥ ਦੇਹਰਾ ॥ ਬੇਦਪੁਰਾਨਕਤਾਬਸਭਭਾਖਾਦੇਖੀਮੇਹਿ ॥ ਸਭਮਹਿਏਹਕਛੁਦੇਖਿਆਏਕੋਗੋਬਿੰਦਸੇਇ ॥੧੪੯॥ ਚੌਪਈ ॥ ਸਹੰਸਕ੍ਰਿਤਭਾਖਾਅਰਅਰਬੀ ॥ ਏਕਗੋਬਿੰਦਕੀਬੋਲੀਸਰਬੀ ॥ ਸਤਅਸਤਜੋਦਿਸਟੀਆਵੈ ॥ ਸੋਸਭੀਏਕਗੋਬਿੰਦਕਹਾਵੈ ॥੧੫੦॥

Krishna voiced the Bhagavat Geeta but I have re-composed it in consort with my own commentary (Tikakar Uvaach) in Braj Bhasha. Under the Huqum of Sri Akaal Purakh Ji, I recited this Elahi Bani in the form of Gobind Geeta to elucidate my Khalsa. Though I have read and got versed of all the Veda(s), Purana(s) and myriads of Religious Scriptures even pertaining to other religions, authored in Sanskrit, Arabic and countless Vernacular Linguistics, the one to whom I could insight was the Eternal Mahaakaal Gobind (The Master & Saviour of Universe). He is the solitary Sat Chit Anand (Ek Brahm, Ek Chit) and also it is He who has outlined / designed Maya (The Worldly Illusion).

Singh Refers to An Utmost Identity

ਯਾਰਵਾਂਧਿਆਇਬਿਸਕੇਰੂਪ ॥ ਅਰਜਨਦੇਖਿਆਪ੍ਰਭੂਸਰੂਪ ॥ ਮੈਂਗੋਬਿੰਦਖਾਲਸੇਪ੍ਰਤਿਆਖੋਂ ॥ ਜਥਾਰਥਸਭੀਮੈਂਤਿਨਕੋਭਾਖੋਂ ॥੧੨੬॥ ਸਭਕਾਸਿੰਘਨਾਮਮੈਂਧਰਾ ॥ ਜੀਵਤੇਨਾਮਪ੍ਰਮਾਤਮਕਰਾ ॥ ਸਿੰਘਅਰਤਬੇਦੋਂਕੇਮਾਹਿ ॥ ਪਰਮਬ੍ਰਹਮਪਰਮਾਤਮਆਹਿ ॥੧੨੭॥ ਇੰਦਉਪਨਿਖਦਹੈਕੋਇ ॥ ਅਰਥਸਿੰਘਕਾਤਿਸਮੈਂਹੋਇ ॥ ਸਿੰਘਅਰਥਪਰਮਾਤਮਜਾਨੈ ॥ ਸਭਕੋਏਕਬ੍ਰਹਮਕਰਿਮਾਨੈ ॥੧੨੮॥ ਬਚਨੋਤੇਅਕਾਲਕੋਪਾਵੈ ॥ ਅਕਾਲਪਾਇਅਕਾਲਕਹਾਵੈ ॥੧੨੯॥ ਮੇਰੀਕਿਰਪਾਏਹੁਹੈਭਾਈ ॥ ਅਨਭਵਬਾਤਸਭਤੁਝੈਸੁਨਾਈ ॥ ਆਗੈਧਾਰਨਤੁਮਰੇਹਾਥ ॥ ਹਰਿਦੇਖੇਨਿਤਅਪਨੈਸਾਥ ॥੧੩੦॥ ਤੁਮਕੋਅਉਰਨਤਾਰੈਕੋਇ ॥ ਜੈਸੀਮਤਿਤੈਸੀਗਤਹੋਇ ॥ ਜੋਚਾਹਉਸੇਈਕਛਕਰੇ ॥ ਤੁਮਅਕਾਲਮਨਮੇਇਹੁਧਰੇ ॥੧੩੧॥ ਤੁਮਰੇਬਾਝਅਵਰੁਨਹੀਂਕੋਇ ॥ ਜੇਦੇਖੇਸੋਗੋਬਿੰਦਸੇਇ ॥ ਗੋਬਿੰਦਬਿਨਾਅਵਰੁਨਹੀਂਭਾਈ ॥ ਸੰਸਾਰਬ੍ਰਹਮਏਕਦ੍ਰਿਸਟਾਈ ॥੧੩੨॥

I have deliberately elucidated the Khalsa how Arjun had glimpsed the Virat Saroop of Sri Akaal Purakh Ji. In this chapter 11, revealing the realities in a vernacular aspect, I have also unveiled the cause of attributing the title of Singh with the name of my Khalsa. If someone leaf over the folios of Veda(s), then he / she can realize the real implication of Singh, which connotes to the Peak of Self and the Superlative Brahm (Parmatam). As chaunting the name of Hari, Inder acknowledged Him in all the Upanishad(s), synonymously, I have imbued the name of Akaal (Sri Waheguru Ji), reciting whose name, they will be in a state of divine bliss and heavenly accord. Khalsa Jio, I have revealed my supreme

instinctual surreptitious to you in the embodiment of blessings. The way you perceive, so will be your attainment. It relies upon your cognizance and heart whether you yearn to enshrine the Awwal Allah within you. He's the solitary yacht to ferry you across the dreadful worldly ocean, without whom there's no truth in this whole cosmos. The all-engrossing ether bequeaths the magnificent presence of Sri Gobind (The Saviour of Universe). Hence, beckon the globe sphere and Brahm alike who can nonetheless be disintegrated.

The Disposition of Khalsa

ਚੌਪਈ ॥ ਬਿਭਾਗਜੇਗਜੇਖਸਟਦਸਮੇਧਿਆਇ ॥ ਤਿਸਕੀਭਾਖਿਆਕਹੀਸੁਨਾਇ ॥ ਦੇਉਸੁਭਾਵਪ੍ਰਤਖਜਿਸਮਾਹੀ ॥ ਦੇਵਸੁਭਾਵਖਾਲਸੇਮੈਆਹੀ ॥੪੧॥
ਰਹਤਖਾਲਸੇਕੀਦੇਵਸੁਭਾਵ ॥ ਖਾਲਸਾਸੇਈਜੇਮਨਮੈਲਾਵ ॥ ਏਕਅਕਾਲਜਾਨੈਵਹੁਨੀਤ ॥ ਅਸੁਰਭਾਵਰਾਖੈਨਹੀਚੀਤ ॥੪੨॥ ਦੇਵਸੁਭਾਵਮੈਨਿਤਵਹੁਰੈ ॥
ਏਕਅਦ੍ਵੈਤਬ੍ਰਹਮਸਭਲਹੈ ॥ ਜਗਤਲੋਕਕਉਮੁਲਨਦੇਖੈ ॥ ਖਾਲਸਾਏਕੋਗੋਬਿੰਦਪੇਖੈ ॥੪੩॥ ਜੋਤੋਨਮਜਗਤਕੇਮਾਹੀ ॥ ਸੋਸਭਬਾਸਦੇਵਕੋਆਹੀ ॥
ਦਿਸਟਿਅਦਿਸਟਬਾਰਤਾਮਾਨੈ ॥ ਸੋਸਭਏਕਗੋਬਿੰਦਪਹਿਚਾਨੈ ॥੪੪॥ ਸਤਅਸਤਜਹਾਲਉਦੀਸੈ ॥ ਸਭੀਏਕਗੋਬਿੰਦਸੋਈਸੈ ॥ ਸੰਸਾਰਮਾਹਿਜੇਬੇਲੈਵਰਤੈ ॥
ਸਭਮੈਏਕਗੋਬਿੰਦਜੀਕਰਤੇ ॥੪੫॥ ਧਰਨਅਕਾਸਦਿਸਾਜੇਭਾਈ ॥ ਸੋਸਭਹੈਏਕਗੋਬਿੰਦਰਾਈ ॥ ਪਸ੍ਰਪੰਖੀਅਰਤ੍ਰਿਣਬਨਲੇਕ ॥ ਏਕਗੋਬਿੰਦਸਭੀਕਛੁਹੇਗ ॥
ਦੇਖਨਸੁਨਨਅਰਸਭਜੇਅਹੈ ॥ ਸੋਸਭਏਕਗੋਬਿੰਦਹੀਲਹੈ ॥

The 16th Adhyay of Sri Gobind Geeta has been composed and elucidated in a distinct vernacular. I want my Khalsa to get adorned with two dispositions of the Devta(s) & Devi(s) which I hereby deliberate. The Rehat of Khalsa goes wholly in consort to that of them whose minds are not abided to the clutches of narrow domestic walls. Their minds being imbued with the essence of Akaal can never imbue a monstrous disposition. Attuned to the flow of Ek Brahm (Akaal), the traits of Avidya (Obliviousness) get eliminated from the cognizance of Khalsa who at all the time adheres to Sri Gobind (Akaal). Whatsoever appellations are being preferred, diagnose them to be that of Vasudev [The Lord of Universe].

Be it be macro / micro, the kernel of discussions surpassing to any realm, the myriads of worldly facts, be it be true / false, all connotes to the Ishwar Gobind (The Saviour of Ether). The voice and its constituent within are solitarily conferred to One Doer, i.e., Sri Gobind (The Akaal). He is the only Monarch who rules over the skies and the earth from emanates even the flora and fauna. Principally, He is the only crux of this very life to whom belongs every single breath.

Learn to Abolish Casteism

ਖਾਲਸੇਮਾਹਿਕੀਓਉਪਦੇਸ ॥ ਜੇਅਰਜਨਕੋਕਹਿਓਨਰੇਸ ॥ ਏਕਅਕਾਲਸਭੀਕਛੁਜਾਨੈ ॥ ਸੰਸਾਰਆਪਗੋਬਿੰਦਏਕਮਾਨੈ ॥੬੨॥ ਬਰਨਆਸ੍ਰਮਤੁਮਸਕਲਤਿਆਗੋ ॥
ਬ੍ਰਹਮਗਿਆਨਮੈਨਿਸਦਿਨਲਾਗੋ ॥ ਜਾਨੈਸਭਕਛੁਏਕਅਕਾਲ ॥ ਜੇਦੇਖੈਏਕਗੋਬਿੰਦਲਾਲ ॥੬੩॥

I elucidate my Khalsa with the evangelization that was revealed to Arjun by Naresh (Krishna Ji). It is obligatory for Khalsa to acknowledge the solitary Akaal in all who presides in and is the saviour (Gobind) of all engrossing cosmos. Abandon the entire system of casteism and the Ashram Parampara (the Hindu code of conducts) and remain imbued in Brahm Gyaan (the celestial wisdom). Realize it is only the Akaal who pervades in every atom of this universe and whatever

professed is also He the only cherished. Such traits must be permeated amidst the soul & hearts of Khalsa for observing to the fundamental tenants of abolishing casteism in society. This will transform the civilization for sustenance.

The Chronicles of Sant Sipahi

ਖੜ੍ਹੀਸੁਭਾਵਬਰਨਨੰ ॥ ਸਵੈਯਾ ॥ ਸੂਰਮਾਜੁਪਤੇਭਾਗੋਨਹੀਤੇਜਰੂਪਵਹੁਚਤੁਰਸੁਜਾਨ ॥ ਧੀਰਜਵੰਤਦਾਨਮੈਂਦਾਤਾਈਸਰਬਿਖੈਨਿਤਅਰਪੈਪ੍ਰਾਨ ॥
ਪਰਉਪਕਾਰੀਸੁਖਸਭਦੇਵੈਖੜ੍ਹੀਬਰਨਕੇਐਸਾਜਾਨ ॥ ਆਤਮਧਰਮਮੈਂਨਿਤਦ੍ਰੜਰਹਤਾਐਸਾਪੁਰਖਜਾਨੇਪਰਧਾਨ ॥੬੪॥

I (Dasam Patshah Ji) hereby describe the attributes of a Sant Sipahi. The tangible definition of a combatant if framed in words can be implied as the one who chooses to get martyred from the enemy's sword for the Master (Sri Waheguru Ji) but on no occasion will make up his/her mind to get flee from the battle ground. They are ingenious and substantially intellectual in all aspects, ornamented with splendour and self-awareness, thus possessing their attributes of performing charity as well as sacrifice. They are the true Sant Sipahi who are imbibed with these qualities and have been accredited with the entitlement of Supreme in the whole of universe.

The Tierce Segments of Bandgi

ਦੇਹਰਾ ॥ ਕੀਰਤਨਪੂਜਾਅਰਕਥਾਇਨਮੈਂਜਿਸਅਭਿਆਸ ॥ ਤਿਸਕੇਅਘਸਭਨਾਸਹੋਹਿਪਰੈਨਜਮਕੀਫਾਸ ॥੫੫॥ ਦੇਹਰਾ ॥ ਸਗਲਦੁਖਤਿਸਕੇਮਿਟੇਸੰਸਾਰਹਰਿਓਨਕੋਇ ॥
ਮੁਝਅਭਿਨਾਸੀਕੋਬਿਖੈਪਰਾਪਤਹਆਸੋਇ ॥੫੬॥

Kirtan, Puja and Katha Vichaar are the tierce segments of Bandgi, without which a person can never be accredited as Banda. Those who have been beckoned to endure immersed under these trio diversifications will get all their depravities wrecked and can never subsequent in the trajectory leading to the noose of death. The theology of unison amongst the Aatam and the Parmatam will thus emanate adhering to these qualities and now my state is such, i.e., I am wholly within the eternal.

The Dogmatics of Unanimity

ਸੇਨਰਆਪਬਿਸਨਹੀਰੋਇ ॥ ਬਿਸਨਬਿਨਾਦੂਜਾਨਹੀਕੋਇ ॥ ਹੇਖਾਲਸਾਹਮਤੁਮਸਭਬਿਸਨ ॥ ਜੇਦੇਖੇਸੇਏਕੋਕ੍ਰਿਸਨ ॥ ਸਭੀਅਕਾਲਏਕਤੁਮਜਾਨੇ ॥
ਅਕਾਲਰੂਪਸੰਸਾਰਸਭਮਾਨੇ ॥

The race of humanoid can be connoted to Bishan (the perpetual cosmic) and there's no identical to Him. Khalsa Ji, beckon everyone to be that Bishan, be it be you / me. Whatsoever you infer is and observe in the whole of ether is the essence of solitary Akaal Purakh, who is Krishan (the only alluring entity).

Wisdom From Sri Guru Nanak Sahib Ji

ਟੀਕਾਕਾਰਵਾਚ ॥ ਚੌਪਈ ॥ ਤਿਸਕੋਕਰਮਜੋਗਪਰਵਾਨ ॥ ਜੈਸੇਭਾਖੈਸ੍ਰੀਭਗਵਾਨ ॥ ਕਰਮਕਰਤਅੰਤਰਿਸੁਧਹੋਵੈ ॥ ਤਬਵਹੁਭਗਤਿਮਾਹਿਚਿਤਪੋਵੈ ॥੬੨॥
ਭਗਤਕਰੈਤਬਪ੍ਰੇਮਹਰਿਪਾਵੈ ॥ ਪ੍ਰੇਮਕੀਏਗਿਆਨਗੁਨਗਾਵੈ ॥ ਗਿਆਨਤੋਜਾਨੈਅਪਨਾਰੂਪ ॥ ਚਿਰੰਕਾਲਵਹੁਬ੍ਰਹਮਸਰੂਪ ॥੬੩॥ ਜੇਇਹਗਿਆਨਕੋਉਲੇਧਾਰੇ ॥

ਏਕਬ੍ਰਹਮਅਦ੍ਵੈਤਬੀਚਾਰੇ ॥ ਅਦ੍ਵੈਤਮਾਹਿਦੂਸਰਨਹੀਕੋਇ ॥ ਅਬਹੀਬ੍ਰਹਮਆਪਿਵਹੁਹੋਇ ॥੬੪॥ ਜੇਸੇਵੈਸੇਈਕਛੁਪਾਵੈ ॥ ਸੇਈਹੋਇਜਿਸਸੇਚਿਤਲਾਵੈ ॥
ਆਰੈਭੀਗੁਰਨਾਨਕਗਾਇਆ ॥ ਵਹੀਪ੍ਰਾਤਿਮਹਜਿਸਸੇਲਾਇਆ ॥੬੫॥

Thus speaks the analyst (Kalgidhar Sachey Patshah Ji) - Only those Karam(s) will be acknowledged which goes in consort with the Elahi Conceptualization, performing which the mindsets transform to the ideology of purity and chastity. It is henceforth that the Akaal gets sedentary on the throne of heart as its monarch and thus the entity commences to sing His eternal glories. The mystical wisdom then gets emanated and perceptions arise that since evolution, we are that Brahm and reside in the divinely state of eternally everlasting non-duality.

Therefore, there prevails a solitary nonentity amidst the Aatam and Parmatam. The way a perception is made, the human mindset gets instilled with such an attribute. It is for this cause that a human mindset must remain imbued with the Brahm Gyaan (The Illumined Wisdom) which can be attained by performing the Bandagi of Akaal Purakh Sri Waheguru Ji. Though I voice these words, yet they were deliberated by Peer O Murshid, Sahib Sri Guru Nanak Dev Ji Maharaj who has elucidated me (Gur Dasven Patshah Ji) with such divine insights.

Implication of Ishnan

ਇਸਨਾਨਅਰਥਸੁਨਤੂੰਯਾਰ ॥ ਸੁਨਨਪੜਨਧਾਰਨਬੀਚਾਰ ॥ ਐਸਾਇਸਨਾਨਕਰੈਕੋਕੋਇ ॥ ਅਰਜਨਵਹੀਕ੍ਰਿਤਾਰਥਹੋਇ ॥੬੪॥

My cronies, adhere to the factual connotation of Ishnan (Cleansing). Not only getting showered with water fulfils the methodology of accomplishing Ishnan. Rather, one who heeds to, reads as well as instils the Elahi Bani in daily life is performing a real Ishnan. O Arjun, such a persona is eternally prolific with respect to his / her's enduring endeavours.

Definition of Pooran Brahmgyani

ਗੋਬਿੰਦਸਿੰਘਵਾਚ ॥ ਚੌਪਈ ॥ ਏਹੁਜਾਨੈਹੋਖਾਲਸਾਹੋਇ ॥ ਬ੍ਰਹਮਮੈਸਭਕਛੁਸੇਇ ॥ ਸਭਹੂੰਮਾਹਿਬ੍ਰਹਮਕੋਜਾਨੈ ॥ ਆਪਜਗਤਹੋਬਿੰਦਿਕਮਾਨੈ ॥੧੧੧॥
ਕੇਵਿਰਲਾਐਸੀਗਤਪਾਵੈ ॥ ਗਿਆਨਧਾਰਗੋਬਿੰਦਕੋਪਾਵੈ ॥ ਗਿਆਨਬੈਰਾਗਭਗਤਜੀਸਹਤਾ ॥ ਬ੍ਰਹਮਗਿਆਨਪੂਰਨਇਉਂਕਹਤਾ ॥੧੧੨॥ ਭਗਤਅਰਥਹੋਭਉਨਹੀਰਾਖੈ ॥
ਸਭੀਏਕਗੋਬਿੰਦਹਰਿਲਾਖੈ ॥ ਬੈਰਾਗਅਰਥਐਸਾਤੁਮਜਾਨੈ ॥ ਆਪਾਦੁਤੀਤਿਆਗਪਹਿਚਾਨੈ ॥੧੧੩॥
ਗਿਆਨਅਰਥਤੂੰਐਸਾਜਾਨ ॥ ਸਭਕਛੁਏਕਆਪਕੋਮਾਨ ॥ ਜਿਸਮੋਏਹਤ੍ਰੈਲਛਣਹੋਇ ॥ ਪੂਰਨਹਰਿਬਿਗਿਆਨੀਸੇਇ ॥੧੧੪॥

Thus speaks Sahib Sri Guru Gobind Singh Ji Maharaj (The Benevolent Tenth Master) - Those who acknowledge that only it is the Brahm (Akaal) who dwells amidst all, the all-engrossing cosmos is imbued within Him and this globe is just a fragment of His Virat Saroop, are my Khalsa. The one who is instilled with such Mystic Wisdom accomplishes to reach the Eternal Gobind (Saviour of Universe). Those who imbibe within themselves the trio attributes of Gyaan, Vairag and Bhagti will be accredited with the entitlement of Brahm Gyani. He / She can be recognized as Bhagat if they endure in a state of Nirbhau and Nirvair, perceiving the solitary Saroop of Gobind.

The definition of Vairag implies to get absconded from the self-identification, whereas Gyaan refers to the cognizance of recognizing the all-encompassing is Parmatam Himself. One who owns such a perception has inferred the real essence of Sri Hari which is accredited as one of the tangible names amidst the countless list of Akaal Purakh Sri Waheguru Ji, The

Eternal / Timeless Entity (Jugo Jug Atal). In Sachkhand as well as in the whole perimeters of biosphere, hails get proffered at the ends of such a persona.

The Ghost in a Tangible Sense

ਟੀਕਾਕਾਰਵਾਚ || ਚੌਪਈ || ਟੀਕਾਕਾਰਅਬਐਸੇ ਕਰੈ || ਪ੍ਰੇਤਅਰਥਇਉਂਮਨਮੋਲਹੈ || ਜਿਨਜਗਦੇਹਿਮਾਨਸਕੀਪਾਈ || ਅਪਨੇਸਰੂਪਸੌਪ੍ਰੀਤਿਨਲਾਈ ||੬੩||
ਅਪਨੇਆਪਕੋਮੂਲਨਜਾਨੈ || ਆਪਕੋਵਰਨਾਸ੍ਰਮਵਹੁਮਾਨੈ || ਬ੍ਰਹਮਅਦ੍ਵੈਤਕੋਜਾਣੈਨਾਹਿ || ਸਦਾਪ੍ਰੇਤਦੇਹਿਸੇਆਹਿ ||੬੪|| ਪ੍ਰੇਤਸੇਈਮਾਨਸਕਹਾਵੈ || ਦੇਹਿਮਾਹਿਪ੍ਰੇਤਫਲਪਾਵੈ ||
ਜਿਨਜਾਨਿਆਹੈਅਪਨਾਆਪ || ਤਿੰਨਤੇਰਹੈਦੁਖਸੰਪਾਤ ||੬੫|| ਜਗਮੈਸੁਫਲਾਤਿਨਕਾਆਵਨ || ਦੇਹਿਮਾਹਿਜੋਹਰਿਕਾਪਾਵਨ || ਪਛਾਨਆਪਦੇਹਿਤੇਭਿੰਨਰਹੈ ||
ਏਕਅਦ੍ਵੈਤਸਦਾਵਹੁਕਰੈ ||੬੬|| ਤਿਨਕੋਬ੍ਰਹਮਰੂਪਤੁਮਜਾਨੈ || ਪ੍ਰਭਾਵਿਤਾਰਤਿਨਕੋਪਹਿਚਾਨੈ || ਖਾਲਸਾਤੁਮਭੀਐਸੇਕਰੇ || ਆਪਪਹਿਚਾਨਹਰਿਮੈਚਿਤਧਰੇ ||੬੭||

From the pen of analyst (Sahib E Ikleel, Hazur Kalgidhar Sachey Patshah Ji). Now, the analyst will reveal the tangible definition of a ghost. Khalsa Ji, take into cognizance that though the soul gets descended on this cosmos taking the embodiment of a human physique, yet the mankind deprives to bestow love for his / her own self. Failing to acknowledge their True Self, they designate themselves with the identification of caste and rituals. They who go phut to distinguish the basic tenant of Advaita (The Celestial Accord), their souls remain entrapped in the physique and thus get defined as ghosts. Consequently, even that persona gets defined with the entitlement of a phantom and accomplishes the precise consequences for outrageous transgressions.

Solitarily, those who accomplish to identify the True Self are shielded from the shackles of sorrows and agonies. The lives which prevail to yearn for Sri Hari are worth efficacious amidst all the entities dwelling in this cosmos. Those who perceive themselves to be distinct from their body, thus realizing the real essence of Advaita, conceding the self to be an embodiment of Sri Akaal and contemplate on Sri Hari, can be entitled as my True Khalsa. Whatever one perceives so will be His attainment, which can be scientifically defined as the Law of Attraction. It is for this cause, that those who yearn for Sri Hari will certainly attain Him but those who remain engrossed amidst the phantom alike traits, will imbibe such potentials within themselves.

Unveiling the Khalsai tenants of “Ath Gobind Singh Krit Sri Bhagavat Geeta Bhakha”, it gets hereby proven that this Bani is indubitably the Kalam E Kamaal of Hazur Kalgidhar Sachey Patshah Ji and is specifically meant for Brahm Gyaan / Brahm Vidya. Prior analysing this Bani, one must mandatorily infer Akali Baba Deep Singh Ji Nihang Waali Bir present at Takhat Sri Harimandar Ji Patna Sahib (Bihar). This write-up of mine was not only translated into Punjabi but also got published in the Punjabi Literary Masterpiece : Shrimad Bhagavad Geeta authored by Dr. Harpal Singh Ji Pannu & Dr. Deep Sikha Ji. Dr. Pannu is currently serving as Hon. Chairperson of Sri Guru Gobind Singh Chair at Central University of Punjab (Bhatinda). Even Dr. Pannu is a great scholar in the field of Sri Dasam Bani who has authored numerous books in English as well as in Punjabi based on various subjects. Additionally, the Hon. Chancellor of Central University of Punjab (Bhatinda) : Dr. Jagbir Singh Ji had appraised this work of mine while inscribing preface for the book : Shrimad Bhagavad Geeta authored by Dr. Harpal Singh Ji Pannu & Dr. Deep Sikha Ji. May Guru Kalgidhar Sachey Patshah Ji keep on bequeathing His immense Chardikala upon these scholars for the Khalsai Dharam Parchar Prasar Seva. I pray to Satguru Garib Niwaz for this celestial venture.

7.5. Sri Khalsa Mahima & Nishan E Sikhi :

The month was of Vaisakh, the day was of Sangrand and the year was of 1756 Bikrami (1699 A.D.). The day tend to be promising for the city of Anandpur Sahib on which the twilight casted its purple shadow and thus ascended the Golden Sun transmuting itself into an illustrator to dye the sky's black obscure into nature's therapeutic blue. Countless leaves signifying the green prosperity danced to welcome the dawn. The aura was pleasant, imbibed with the profound fragrance of the blooming flowers. It seemed as if several onuses had been disseminated by Mother Nature to every single component of hers to serve Rajan ke Raja, Kalgidhar Pita, Panth de Vali, Amrit de Daate, Shahi Shahenshah, Badshah Darvesh, Faiz E Noor, Dashmesh Pita Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. The antique historical records of Punjab if profoundly scrutinised, one can make out that "Diwali" and "Baisakhi" were celebrated as most eminent jubilees in the city of Sri Anandpur Sahib, the city of bliss stationed amidst the land of five rivers, i.e., Punjab. The consecutive commemorative celebration of Baisakhi took a sudden and drastic fillip in the year 1699 which got itself engraved in the golden pages of Global Religious History.

In this particular year, Kalgidhar Patshah Ji had sent His Hukum far afield of India which brought about enormous congregation for the event of Baisakhi. Generally, in Seminars or Gurmat Katha Vichar related to Baisakhi, the central theme is consciously delimited to History of Amrit Sanchar and Panj Pyare(s). But, if the Sikh Historical Chronicles are vividly inspected, one can mark out that instead of a solitary, there had befallen a series of events prior to the day of Baisakhi which I am going to pen in apt maintaining their chronological sequence. At the outset, Dashmesh Pita Sahib Sri Guru Gobind Singh Ji Maharaj probed one of His Devout Sikh and an elderly personality namely, Bhai Nannu Ji regarding the corrupt attributes prevailing within some Masand(s) prevailing in Sri Anandpur Sahib and in other nearby areas which are situated in the various provinces of Punjab State. Getting an extravagant illustration of the immoral ongoing, in retortion, Guru Sahib Ji appointed Bhai Mani Ram Ji (later Bhai Mani Singh Ji) and Bhai Aalam Chand (later Bhai Aalam Singh Ji) to beckon all the Masands at His Court in Sri Anandpur Sahib, with their hands tied. Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Himself inspected their identifications.

Among these Masands, Bakht Mal Suri of Jalalpur Jattan and Bhai Pheru Dhari were acknowledged to be the Real Panthic Sevadaar and hence, Guru Sahib Ji Himself honoured them. He bestowed upon them The Siropa which is recognised as the Highest Form of honour prevailing in the Sikh Religion. The remnants who were perceived to be guilt-ridden for their prejudiced actions and atrocities were imposed Spartan punishments. Decisively, post to these proceedings, Guru Patshah Ji avowed these lines for Sangat,

"From today, none of the Sikhs will connexion the Guru through Masand(s) and if someone bids his / her contributions through a Masand, it won't be acknowledged. People from all across the country (Sarbat Khalsa) have assembled in huge numbers. Tomorrow will be an auspicious moment in the whole of World's History".

Not a solo discrete could respite the entire nocturnal, such was their excitement. Their hearts were jam-packed with anxiousness and enthusiasm heeding upon the words of Kalgidhar Patshah. The dawn put aside the dusky

blanket and thus, the jiffy of waiting was concluded. The Amritvela was infused with the Kirtan of Asa di Vaar, followed by Shabad Kirtans with fusion of several musical instruments, namely Rabab, Taus, Pakhavaj and Jhajjar. Bhai Mani Ram Ji (later Bhai Mani Singh Ji) performed the elucidation of Gurbani Vichaar. The Sangat was in such a bliss, it seemed as if every single individual was ensuing to the state of Gurmukh from Manmukh. The peacocks danced spreading athwart their feathers. The butterflies and honey bees instead of amassing nectars from the flowers, danced to the rhythm of the Kirtan being performed. The flowers bloomed and were ready to shed all their petals at the Sacred Feet of Sahib Sri Guru Gobind Singh Ji Maharaj. Perceiving such serenity and ecstasy of the aura, some brahmins initiated to assume that any Mahan Yagna is being organised by Guru Sahib Ji. Some brahmins presumed their fingers will remain guzzled in ghee as used to be in Baisakhi prior to this year, while some brahmins sank themselves in the ravenousness of the Langar being prepared. Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj had already fragmented the narrow-minded, superficial and hypocritical shackles of the Brahmin Parampara.

Instilling their mindsets with distress, they sauntered towards Kalgidhar Patshah Ji but were not paid any distinct importance. Hence, they commenced enunciating their antagonism. In order to put on profound impacts on the hearts of masses, Satguru Ji used to comment upon various human attributes and hypocrisy viz. indirect indications, i.e., either through jocularities or through weighty Divine Words. In such a manner, Hazur Sachey Patshah Ji sniggered and responded to the Brahmins by voicing the underneath penned lines with a majestic grin on His face,

“O erudite Pandits! I didn’t notice you.”

Post noting to such words of Dashmesh Pita, the brahmins still sustained to forcibly claim their rights. Amused by such attributes, Guru Sahib Ji uttered,

“Only the one who has sacrificed his / her life for others and has sited his / her head on the palm to aid the deprived and meagre can prompt others to do the Seva. Forcing upon the caste system, you have ruled over the civilisation crossing all the limits of atrocities. Sri Guru Nanak Patshah Ji heeded to the hoar of deliverance and thus, liberated them from the chains of insincerity. Now to those you were apprehending as the subjugated slice of the social order have put on their heads on palm and have rehabilitated themselves as the real Sevadaar of the Panth”.

Heeding to Guru Sahib Ji, the Brahmin started lamenting and departed. Sachey Patshah Sahib Sri Guru Gobind Singh Ji Maharaj then voiced the Savaiya which has been incorporated as Sri Khalsa Mahima in Dasam Sri Guru Granth Sahib Ji Maharaj. Subsequent to this juncture, the Pandit(s) as well as few Sikhs from the Sangat probed Guru Patshah Ji regarding the Rehat for those endorsed as Khalsa in the newly manifested Panth. Heeding to these, Hazur Kalgidhar Sachey Patshah Ji recited the beneath verses which has been incorporated as Sikhi Rehat in Sri Dasam Maharaj,

ੴ ਸ੍ਰੀਵਾਹਿਗੁਰੂਜੀਕੀਫਤਹ॥ ਸਿਖੀਰਹਿਤਸ੍ਰੀਮੁਖਵਾਕਪਤਿਸਾਹੀ ੧੦॥ ਨਿਸ਼ਾਨੇਸਿੱਖੀਪੰਜਹਰਫਅਸਤਕਾਫ਼॥ ਹਰਗਿਜਨਬਾਸਦਅਜੀਪੰਜਮੁਆਫ਼ ॥੧॥
ਕੜਾਕਾਰਦੇਕੱਛਕੀਘੇਬਿਦਾ॥ ਬਿਦਾਕੇਸਹੇਚਅਸਤਜੁਮਲੇਨਿਸ਼ਾ॥੨॥ ਹਰਫਹਾਇਕਾਤਅਸਤਅਜੀਪੰਜਕਾਫ਼॥ ਬਿਦਾਨੰਦਬਾਵਰਨਗੋਖਮਖਿਲਾਫ਼ ॥੩॥
ਹੁੱਕਾਹਜਾਮਤਹਲਾਲੇਹਰਾਮ॥ ਬਾਰੀਸ਼ੇਹਿਨਾਕਰਦਰੂਸਿਯਾਹਫਾਮ ॥੪॥੧॥

In the afore cited Sri Mukhwaak of Zahira Zahoor, Shamshir Pita, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, Kalgidhar Sachey Patshah Ji has elucidated the Sangat by elucidating that the 5 Kakkar(s) commencing with the letter of K confers to the vital cyphers of a Khalsa. With exception to these, one can at no time be a Pooran Gur Khalsa. Exempting the Kesh (Unshorn Hair), the enduring 4 Kakkar(s) behold no implication in the Panth and there must not prevail any lame excuse for absconding these penta cyphers. Shredding down any portion of the body's hair, smouldering of tobacco, consuming the Bismillah Ripened Meat (Halal) along with undergoing a state of adulteration presages to be the cardinal sins for a Gur Khalsa. Additionally, peroxidising any portion of the body's hair is equivalent to slandering one's own character and hence must be embargoed in the Panth.

7.6. Chhand Chaka Bhagauti / Ugardanti :

The utmost magnificent Bani endorsed in Dasam Sri Guru Granth Sahib Ji Maharaj can be accounted as “Chhand Chaka Bhagauti Ka” / “Sri Ugardanti” which was voiced by Satguru Garib Niwaz, Sahib E Kamaal, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj at Sri Anandpur Sahib just prior to the day of Khalsa Sirjana Divas, i.e., 14th April 1699. In this Bani, Zahira Zahoor Guru Kalgidhar Dasven Patshah Ji has rendered His invocation at the consecrated feet of Akaal Purakh Sri Waheguru Ji for the Khalsa Sirjana which can be vividly elucidated from the underneath verses of this Celestial Bani :

ਸਕਲਜਗਤਮੇਖਾਲਸਾਪੰਥਗਾਨੈ ॥ ਜਗੀਧਰਮਹਿੰਦੁਕਿਤੁਰਕਦੁੰਦਭਾਨੈ ॥ ਕਰਕੁਖਾਲਸਾਪੰਥਤੀਸੁਰਪ੍ਰਵੇਸਾ ॥ ਜਗਹਿਸਿੰਘਜੇਧੇਰਹਿਨੀਲਭੇਸਾ ॥

In the afore cantos, Guru Maharaj is proffering His Ardaas to Parmatam for bestowing Fathomless Divine Kirpa upon the novel befalling Khalsa Panth, on whose valiant roar the righteousness / ethical virtues of Hind Desh will revive whilst the tyrannical invaders (Turk) will saunter to choose a narrow escape. May the grace befall upon the influx of Khalsa as Tisar Panth, the Saint Soldiers of which will be embellished in Blue Attire (Akali Nihang Fauj). Though generally addressed as Bani Sri Ugardanti, yet in Puraatan Hast Likhat Bir(s) of Dasam Sri Guru Granth Sahib Ji Maharaj / Pothi Sahiban / The Personal Nitnem Gutka Sahib of Guru Dasven Patshah Ji which was ultimately blessed upon by Him to Bhai Param Singh Ji (one of His contemporary Hazuri Sikh) as a moniker alike relic, the name of the Bani appears as “Ath Sri Chhand Chaka Bhagauti Ka (Sri Mukhwaak Patshahi 10).”

The afore fact can be corroborated with that of Sri Jap Nishan which later got proliferated as Sri Japji Sahib, a Bani present in Sarab Kala Bharpur : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj. Engrossing a whole of 6 Chhand with 22 Cantos in each, every solitary word of this Bani reflects the essence of Brahm Gyaan which only a Devout Adherent of Guru Sahib Ji can well apprehend. The significance of this Bani recounts the Ugar / Bir Rasi attributes of Akaal Purakh Sri Waheguru Ji which even tends to be a part other than that of Prem Rasi. As cited in Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Parmatam can take the form of a Mother to nourish the biospheric entities, whilst on the contrary can also manifest as Narsingh to protect Prahalaad & slay any negative force which attempts to injure them. Hence, this Bani attempts to reflect His fearsome attributes.

The name Ugardanti refers to those facets of Sri Aad Shakti : Jagat Mata / Universal Mother which aims in wrecking down all pejorative thought processes / deeds of Her Children. Hence, corroborating this Bani with that of Devi Puja is highly profane & blasphemous as depicted vividly under the prior headings. The implications of various names as attributed to Parmatam in this Bani can be well scrutinized in the glossary bequeathed under the label of Sri Indrakhi Ashtottar. The Guru Pyari Saadh Sangat Ji must adhere and take into their cognizance that Sant Gyani Gurbachchan Singh Ji Khalsa Bhindranwale, Sant Baba Mohan Singh Ji Kaladhari, Sant Baba Sahib Singh Ji Kaladhari, Sant Jarnail Singh Ji, Sant Baba Kartar Singh Ji Khalsa Bhindranwale, Sant Baba Chet Singh Ji (96 Crori) & countless Mahapurakh(s) used to do Jaap of this Gurbani along with Sri Chandi Paath.

Legend prevails that the Mahapurakh(s) have bequeathed upon their Celestial Vachan upon Saadh Sangat Jio that the incessant recital of this Bani results in the eradication of all pervading prejudices in the surrounding aura. It is for these magnificent significances; this Bani also accounts to act as Manglacharan of Sri Shastar Naam Mala Puran and hence used to get recited prior performing the Sampuran Paath of the Bani. I am wholeheartedly thankful to Param Sanmanyog Sachkhand Wasi Singh Sahib Giani Hardeep Singh Ji (Hazur Sahib)Param Sanmanyog Singh Sahib Bhai Kabaal Singh Ji (Hazur Sahib), Param Sanmanyog Singh Sahib Giani Laddu Singh Ji (Hazur Sahib) & Param Sanmanyog Singh Sahib Giani Sukhjeet Singh Ji Kanhaiya (Head Parcharak : Shiromani Panth Akali Buddha Dal) for being the torch bearers to proliferate this Bani in the Present Kalyugi Dark Age.

7.7. Sri Sansahar Sukhmana Sahib :

In the Paawan Pavittar Land of Sri Anandpur Sahib, thus glided the pen of Dasven Patshah Ji, the monarch of all ethers to enlighten His Sikhs to experience the essence of Celestial Nectar prevailing amidst the Universe. This leitmotif accredited this Sri Mukhwaak Patshahi 10 to be embellished with the title of Sri Sansahar Sukhmana Sahib which has been composed in the musical meter of Raag Gauri. Kalam Shastar Dey Malik, Khalsa Panth Dey Waali, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah has rendered this Elahi Bani prior to the Khalsa Sirjana Divas of 1699 in which the underneath penned momentous heavenly kernels have been permeated. In this Bani, Satguru Garib Niwaz Sachey Patshah Ji primordially renders His Ardaas at the consecrated Lotus Feet of Akaal Purakh Sri Waheguru Ji and then expounds the various methods of devotion which have been on endurance since the time immemorial. Guru Sahib Ji states that the priests though reading & reciting the Holy texts wish to sing His glories, yet He's not constrained amidst them. The synonymous aspects get subsequented by Islamic Maulvi(s), but they too fail to infer His Magnificent (Virat) Saroop. In the later verses, the ubiquitous benevolent master reflects upon the four ages where He cites that Satyug, Dwapar and Treta Yug were symbolic of Truth, Empathy & Decorum.

The Master elucidates the mankind that the heavenly traits of benevolence, pious conduct, morality, and veracity gets germinated amidst their hearts & minds if they ride their chariot of love & devotion towards the sanctified feet of Sri Hari. As unbounded benedictions, Bhagwant (Sri Akaal) bequeaths upon His children the boon of Dharam & Munificence. Krishan Murari (The Ever-Alluring Destroyer of Mur), Sri Akaal Purakh Ji is the solitary entity residing amidst the hearts & minds of the whole engrossing mankind who presages to be as Vast as an Ocean, Exceedingly

Reflective, and Imperceptible. In the aftermath verses, Maharaj Guru Sachey Patshah Ji reflects upon the dark era of Kalyug where His pen explicates the mankind that the tetra celestial aspects of 3 prior era(s) have been replaced by covetousness, annoyance, greed, falsehood & depravity. The families get stranded from the ethical pathway thus meandering to the astuteness of extensive depravities.

The succeeding verses from the Kalam of Dasven Patshah Ji are a reflection of Sri Pakhyan Charitar where Maharaj Ji states the lustrous desires of men upsurging for other's wife which presages to be one amidst the documented cardinal sins in Khalsa Panth. Not only, this confer to be the manifestation of Kalyug but also the infusing of such of its pejorative traits which carcasses a humanoid entangling him / her in his / her own misdeeds. Thence, the Sargun Saroop of Sri Akaal Purakh, the Dasvin Akaal Nanak Jyot commands the saintly entities of biosphere regarding the reparation undertook by Sri Akaal's Adherers amidst which were enlisted the Tri Dev : Brahma, Vishnu & Mahesh, in consort with Devi Durga, the one sedentary on a lion, known as Parvati of Mahadev for which they were deliberated upon with His Beant Kirpa (The Blissful Unfathomable Blessings).

Aalam E Raushan, Sahib Sri Guru Gobind Singh Ji Maharaj unveils that it is for this benediction that the names of these Devi(s) as well as Devta(s) are intact midst the tetra era(s). The later verses seem to be a reflection of Ath Sri 24 Avtar Kathanan where Guru Sahib Ji speaks of the Deca Significant Embodiments who have descended onto the biosphere for upholding the devout souls and slay the monsters. The victory of Sri Akaal's Shakti has been resonating in all the tera epoch(s) and so will perpetually endure. As akin to Sri Prem Anbodh Granth (Patshahi 10), in this Bani, Guru Kalgidhar Sachey Patshah Ji has vividly elucidated on the Elahi Devotion of Bhagat Sahiban engrossed in Chavar Takhat Dey Malik, Jugo Jug Atal, Jagatguru Sahib Sri Aad Guru Granth Sahib Ji Maharaj, viz. Bhagat Kabir Sahib Ji, Bhagat Naam Dev Ji, Bhagat Saini Ji and Bhagat Ravi Daas Ji.

As synonymous to Sri Sukhmani Sahib (Mahela Panjva), in Sri Sansahar Sukhmana Sahib, Badshah Darvesh, Sahib Sri Guru Gobind Singh Ji Maharaj has exposed the hypocrite Brahmin, Yogi(s) and by interpreting the tangible essence of deific devotion, Maharaj Ji pens "Nanak Jaan Hari Charani Laiya" which inclines to be referential for dual aspects which can be stated as Guru Sahib Ji's own conferral of His identity as Dasvin Guru Nanak whilst the other directs to Guru Sahib Ji's proclamation for those who adhere to Sri Akaal will certainly be blessed with an abode at His Celestial Lotus Feet. An additional momentous feature of this Bani is the Vyakhya of Sri Waheguru Naam which is prevalent as Ath Sri Waheguru Mantar Mahattam in Sarbloh Sri Guru Granth Sahib Ji Maharaj and in the magnum opus alike canonical scripture penned by Bhai Gurdaas Ji as Vaar.

In this deific Bani, also prevails the utmost realistic description of a Mohammedan & Brahmin who can be conferred upon with their own identity if they remain intact to their religious customs with intense piousness and devotion. Even the omnipresence of Supreme Eternal : Sri Akaal Purakh has been vibrantly portrayed in this Bani which infers not only to be a reflection of Sri Aad Bani but also of Sri Akaal Ustat, Sri Jaap Sahib, Sri Pakhyan Charitar, Sri Sarbloh Bani & other similar Bani(s) enlisted under the entitlement of Sri Mukhwaak Patshahi 10. In the concluding lines of this celestial Bani, Shastaran Dey Malik : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has cursed those

Malech(s) who presage to lead their lives contradictory to His deific Awwal Elahi Huqum. Additionally, the tangible Maryada for a Gur Sikh prevails amidst this Bani which has been chronologically portrayed by Guru Patshah Ji Himself. Hence, this Bani rendered by Dasvin Sri Akaal Nanak Jyot is a treasure drove of Inestimable Heavenly Gurmat Wisdom which can never be comprehended by any individual who lacks Devoutness and Conviction upon Guru Maharaj Ji by only getting surrendered at His Consecrated Lotus Feet.

7.8. Sri Bachittar Natak :

Composed by Zahira Zahoor, Shamshir Pita, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj in Apabhramsa, Brij, Devnagari, Sanskrit & Punjabi linguistics, the Sri Mukhwaak Patshahi 10 : *Ath Sri Bachittar Natak Granth Likhate* derives its evolution amidst the cantos prevailing in Sarab Kalaa Bharpur, Jaagti Akaal Nanak Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, where the underneath has been inscribed,

ਏਕਅਨੇਕਬਿਆਪਕਪੂਰਕਜਤਦੇਖਉਤਸੇਈ ॥ ਮਾਇਆਚਿਤ੍ਰਬਚਿਤ੍ਰਬਿਮੇਹਿਤਬਿਰਲਾਬੂਝੈਕੋਈ ॥੧॥

(Raag Asa : Bhagat Naamdev Ji)

ਚਚਾਰਚਿਤਚਿਤ੍ਰਹੈਭਾਰੀ ॥ ਤਜਿਚਿਤ੍ਰੈਚੇਤਹੁਚਿਤਕਾਰੀ ॥ ਚਿਤ੍ਰਬਚਿਤ੍ਰਇਹੈਅਵਝੇਰਾ ॥ ਤਜਿਚਿਤ੍ਰੈਚਿਤ੍ਰਰਾਖਿਚਿਤੇਰਾ ॥੧੨॥

(Raag Gauri Purvi : Baavan Akhri Bhagat Kabir Ji)

Engrossing a whole of 401 Cantos and diversified into 14 no. of Adhyay (Chapters), *Sri Bachittar Natak (Patshahi 10)* is the solitary such biography in the whole of universe which has been self-inscribed by the author Himself. Generally, it has been perceived that if one's autobiography has to get penned, then a profound research work gets commenced which acquires boundless informatics to be exhumed and then compiled. Hence, in the whole of humanoid chronicles, this specific Bani tend to be antique in all aspects for the inscriber has penned His own memoire where the annals of Past Life, The Juncture & Realm where His Divine Mother got conceived along with those of His Birth & The Purpose of getting Manifested in this Biosphere. The cantos from Adhyay 5, 6 & 7 of *Ath Sri Bachittar Natak Granth Likhate* (Patshahi 10) validates these divine facts. Some individuals get strayed and do often misquote the underneath penned Gur Shabad Bani to furnish their viewpoints & justify facts w.r.t. preceding birth,

“The self is ignorant of its parents and from where it has sprouted”.

(Raag Gauri Chheti Mahela 1, Ang 156, A.S.G.G.S.)

Thus, it is mandatory for every persona to undergo Santhiya of Shabad Gurbani from Nihang Mahapurakh(s) which will elucidate them with the fact that the afore cited Bani from Sri Aad Maharaj has been inscribed in context to the perceptions of a Homo sapiens and not for Akaal Nanak Jyot (The True Guru). Hence, in Sarab Kala Bharpur: Sri Aad Bani, Hazur Tiji Patshah, Jagatguru Sahib Sri Guru Amar Daas Ji Maharaj has voiced :

“Nothing is beyond the perception of True Guru as He is the one who perceives, ensures & identifies”.

(Raag Majh Mahela 3, Ang 123, A.S.G.G.S)

It can also be hereby cited as an additional information that just besides Gurdwara Sri Guru ka Mahal, Sri Anandpur Sahib (Punjab), currently prevails Gurdwara Sri Bhora Sahib. The splendid Sikh Chronicles are suggestive that at this place there was an underground Thara Sahib, where Sher E Shamshir, Hazur Nauwey Patshah Ji used to contemplate for hours and recite the Holy Shabad. This was revealed by Zahira Zahoor, Sagal Srisht Di Chadar, Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj Himself when a Devout Sikh probed Him about the significance of the respective realm and its connection to Him. In retortion, Satguru Nauwey Patshah Ji uttered :

"I have contemplated for thousands of years at this basement while I was Rishi Samund in my previous incarnation. Rishi Markand used to accompany me for this Divine Mission. For such a consecrated vibration, this place is yet intact and will endure forever."

The Guru Roopi, Guru Pyari Saadh Sangat Ji must hereby be elucidated with the fact that the concept of life prior as well as that of life beyond has been evidentially proven in the Shabad Gurbani. Hence, I hereby quote :

ਆਪੇਬੀਜਿਆਪੇਹੀਖਾਹੁ ॥ ਨਾਨਕਹੁਕਮੀਆਵਹੁਜਾਹੁ ॥੨੦॥

The mankind will bear the respective fruits from what they sow and harvest. O Nanak, it is only by the command of Eternal Akaal, that we emanate and get entangled in the theology of re-embodiment.

(Sri Japji Sahib, Ang 4, A.S.G.G.S.)

ਅੰਧੁਲੈਨਾਮੁਵਿਸਾਰਿਆਮਨਮੁਖਿਅੰਧਗੁਬਾਹੁ ॥ ਆਵਣੁਜਾਣੁਨਚੁਕਦੀਮਰਿਜਨਮੈਹੋਇਖੁਆਹੁ ॥੩॥

The unsighted has elapsed the Name of the True Perpetual Lord. The Manmukh(s) are prevailing in sheer obscurity. Hence, their emanating anddeparting in the phenomenon of rebirth do not culminate.

(Raag Shree Mahela 1, Ang 19, A.S.G.G.S.)

ਬਿਨੁਸਬਦੈਅੰਤਰਿਆਨੇਰਾ ॥ ਨਵਸਤੁਲਹੈਨਚੁਕੈਫੇਰਾ ॥

Deprived of the Divine Shabad, in the intrinsic kernel of human heart, thereprevails only dimness. The gem of blessings (Kirpa) is not accomplished and thus, the system of re-embodiment endures frequently.

(Raag Majh Mahela 3, Ang 124, A.S.G.G.S.)

ਅਨਕਉਮੇਰੀਆ ॥ ਵਿਚਿਯੁਮਨਘਿਰੀਆ ॥੨॥

There are persisting innumerable emotional attachments which connotes only tothe feature of delusions. They consequent in imbibing the corporeal into the tremendous twirl of reincarnation.

(Raag Bihagra Mahela 5, Ang 537, A.S.G.G.S.)

ਨਿੰਦਾਕਰਿਕਰਿਬਹੁਤੁਵਿਗੁਤਾਗਰਭਜੋਨਿਮਹਿਕਿਰਤਿਪਇਆ ॥ ਪੁਰਬਕਮਾਣੇਛੇਡਹਿਨਾਹੀਜਮਦੂਤਿਗ੍ਰਾਸਿਓਮਹਾਭਇਆ ॥੨॥

Smearing others, the race of humanoid gets absolutely ruined. As the outcome of prior actions, the mankind remains entrusted to the womb of re-embodiment. The atrocious Herald of Bereavement shall seize at the end as the past actions never ensue to be ineffective.

(Raag Ramkali Mahela 5, Ang 900, A.S.G.G.S.)

The afore mentioned insights bequeath upon those who acknowledges the Guru Sahiban to be a Human entity who has also been clasped in the clutches of Kaal (Birth & Death). He / she fails to concede the boundless magnitude of Elahi Noor and hence, goes on comparing the self with Guru Sahiban. Nothing is beyond the limits of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj, rather He Himself is inestimable. He Himself is Parmeshwar and the Lord of all ages. In His Kalam E Kamaal, Sri Dasam Granth Sahib Ji, under the title of Sri Bachittar Natak, Zumla Faiz E Noor, Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj Himself reveals His journey from Hemkunt Parbat to Sachkhand and from Sachkhand to Sri Patna Sahib which can be aptly demarcated as “The Expedition from Dusht Daman to Sahib Sri Guru Gobind Singh Sachey Patshah.”

Daawar E Afaq, Sahib Sri Guru Gobind Singh Ji Maharaj reveals that He was on an intense contemplation on the Hemkunt Parbat where the Pandav(s) performed divine penances and is also known as Sapt Shring as countable no. of seven peaks endure covered with hoar frost. The intensity of such a profound contemplation, reflecting only upon the Mahaakaal (the timeless entity) had ensued further towards His unison. Hazur Sachey Patshah Ji pens that His Father, Sher E Shamshir Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj and His Mother, Mata Gujri Ji too had performed meditation(s) on the Incomprehensible Lord and thus bestowing boundless clemency upon them, the command for His manifestation in the dark age of Kalyug as Dasvin Nanak Jyot got befallen. The Master of the Universe had no yearning of getting descended and had the only crave for Akaal's Lotus Feet.

Akaal Purakh Sri Waheguru Ji then commanded His will by voicing that during the evolution of Universe, He germinated ignominious and awful ogres but those sauntered towards the path of atrocity deserting the laws of nature and worship of Perpetual were destroyed by the Demi Gods / Goddesses originating amidst Him. These Avtar(s) too engrossed themselves in the reverence of supremacy and proclaimed themselves to be Invincible. Mahadev adorned himself with the title of Achyut (Void of Splotch), Vishnu got entitled as Superlative and Brahma proclaimed himself as Parbrahm but one could neither comprehend, nor establish the supremacy of the Ageless. Even the Eight Sakshi(s), who were germinated to equip the symbolic representation of Akaal's sovereignty considered themselves as Ishwar and the sages descended bequeathed own stream despite that of deific.

None could apprehend the Elahi, rather propagated discord, antagonism, and egotism. Considering Dharmaraja as the Ultimate Archetypal of Uprightness, countless confer fear of him in their actions, some worshipped fire, some to the Lordship of Water, some worshipped stones while some started adhering to the Hypocritical Sages & Brahmins. Those followed the Four Veda(s) authored by Brahma were crumpled under the mountains of adversities & miseries, while those abandoned them emanated as the worthy children of Ether's Monarch. Dattatray, Gorakh Nath & Ramanand manifested as Avtari Purush but instead of flourishing the trajectory towards the True Lord, they directed to possess elongated nails on their fingers and entwined hairs on their head, turned great kings as their partisans, wear rings in their ears & adorn necklace of wooden beads as a mark of celestial fruitions. Even under the Huqum (Command) of Akaal Purakh Sri Waheguru Ji, Prophet Muhammad was manifested to preach Dastan E Elahi (The Pathway to True Lord), nonetheless He was made the Master of Arabia and didn't give the True Name. Originating his

own religion and circumcised all the kings. The all-engrossing cosmos was in a state of dereliction, thus getting clasped amidst the manacles of predominant prejudices & carnages. The discrepancy of economical background implied to be a causative agent of societal discernment, the definition of religion got embarked in terms of casteism, beliefs and faith, the endless truth was apparent of getting crushed under the tyrannical myths of human perceptions & the democratic rule was on its threshold of extinction under Dictatorships. Heeding to the excruciating lamentations of Mother Nature, thus, the Akaal Nanak Jyot manifested on cosmos.

Post to the afore cited vivid revelation, the Omnipresent, Ageless, Eternal True Lord, Akaal Purakh Sri Waheguru Ji articulated,

“Dusht Daman, I concede you as my son and do hereby assign for the propagation of Panth by handing over the keys of my treasure. Emanate yourself as Dasvin Nanak Jyot for the spread of righteousness and retrace people from their steps of wicked gambles”.

Dashmesh Pita Ji earnestly prayed,

“Rajan ke Raaja, the Panth shall prevail only by Thy succour.”

Thus, from Sri Bachittar Natak Granth of Sachey Patshah Ji's blissful Kalam E Kamaal, Sri Dasam Granth Sahib Ji, the chronological transformation of Dusht Daman to Sri Guru Gobind Singh Ji Maharaj under the Akaal's Huqum gets insightfully inferred. On the contrary, the primordial tetra Adhyay are wholly akin to *Sri Jaap Sahib Ji & Sri Akaal Ustat Sahib Ji (Sri Mukhwaak Patshahi 10)* where the eulogies have been proffered at the celestial ends of Akaal Purakh Sri Waheguru Ji along with Commencement of Guru Sahib Ji's Autobiography and depiction of Raam Chandar Ji's Family Hierarchy. Whilst in Adhyay 8, 9, 10, 11, 12 & 13, Daawar E Afaq Hazur Kalgidhar Sachey Patshah Ji has vividly depicted the ferocious battles of Bhangani & Nadaun which itself proves that there can never be such a valiant combat as akin to Shamshir Pita : Sahib Sri Guru Gobind Singh Ji Maharaj.

Analyzing the occurrences as compiled in the Adhyay(s), there has never been such a warrior identical to Dasam Patshah Ji who proffers not only a solitary, rather quantifiable chances estimating to thrice for His foe to attack upon Him. Instead, Raushan E Aalam transformed all the outbreaks of Raja Hari Chand (the most valiant yet ferocious combatant of his age) futile and ultimately slayed him on the combat ground, thus resulting in a narrow cowardly alike escape of Pahadi Raja(s) and superlative victory of the Dasam Akali Fauj. Subsequently, the Dastan E Shahadat of Bhai Jujhar Singh Ji has been penned by Guru Sahib Ji and above all, the Bani of Sri Bachittar Natak confers to be the primordial which even encompasses the annals of the Nine Guru Sahiban along with the Chronicles of Nauwey Patshah Ji's matchless martyrdom procured from the orders of Badshah Aurangzeb.

One must take into cognizance that all our Guru Sahiban are the manifestation of solitary Sri Akaal Nanak Jyot & hence, there prevails not any variance amidst them. Thus, apart from Bhai Gurdas Ji's Vaar(s) & Bhatt Vahi Bani(s), in this Bani, Noor E Elahi : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj has penned His as well His nine

succeeding manifestations in the Tenth Form (Dasvin Guru Nanak). It has to be taken into notion that some scholars do misquote the lines of Dasam Patshah Ji to prove Sikhi is a part of Hindutva, whereas this tend to be wholly blasphemous. They quote the words, “Tilak” & “Janeo”, thus ensuing to claim Nauwey Patshah Ji to be Hind Di Chadar which is Historically as well as Mystically erroneous. It is because Daawar E Afaq, Guru Dasven Patshah Ji has celestially inscribed the underneath canto,

“None could perform such a Divine Act as performed by His Father : Nauwey Patshah Ji.”

This specific verse itself clarifies that in the whole of cosmos, it has never ever happened that the Master of a Religion is heading to attain martyrdom for some other’s Religion. It is for this reason, the Dasam Darbari Kavi : Bhai Sainapat Ji has inscribed in his opus : Sri Gur Katha that Nauwey Patshah Ji is Sagal Srisht ki Chadar. We cannot confine our Guru Sahiban within a specific perimeter / domestic Religious Walls. Hence, our Guru Sahiban are Jagatguru(s). If the Muslims would have suffered the identical atrocities, then Guru Sahib Ji would also have attained Martyrdom for them. It is because He is Dharam Da Rakha and not Hind Di Chadar. Correspondingly, misquoting the pen names of Guru Sahib Ji, “*Kavi Raam*” & “*Kavi Shyam*”, some readers claim this Bani not to be by Guru Sahib Ji. They should rather comprehend that these names connote to be the synonymous pen names of Guru Sahib Ji’s identity and are not attributed to any other specific secondary personality.

The best method to perceive any aspect / content pertaining to Sri Dasam Bani is to realize its kernel in context to Sri Aad Bani. Jagatguru Sahib Sri Aad Guru Granth Sahib Ji Maharaj Ji is the treasure trove of boundless wisdom and is akin to a Celestial Encyclopaedia which not only encompasses the all-engrossing universal certainty / spiritual edification, but also is intensely imbued with the cosmology and cosmogeny of the whole ether. Every trait of a human life has its kernel concealed in the profound crux of Sri Aad Bani. Hence, the Eternal Akaal Nanak Jyot, Jagatguru Sahib Sri Aad Guru Granth Sahib Ji Maharaj is the solitary manifestation of The Ageless Mahaakaal, i.e., Sri Waheguru Ji Maharaj. Thus, it is evidentially proven that those who denigrate Sri Dasam Bani do also deprecate Sri Aad Bani. Additionally, it has been demarcated with utmost disappointment that few scholars misquote & misinterpret the canto of this Bani by stating

“Jo Nar Hum Ko Parmeshar Uchrey, So Tey Narak Kund Tey Mare”

Implies to *Those who call Guru Sahib Ji as Gog will saunter to the well of hell*. First of all, I hereby elucidate that there’s no concept prevailing to God in Gurmat Ideology. Secondly, Guru Sahib Ji was Himself the Sargun Saroop of Jaagti Akaal Nanak Roopi Jyot who in turn was Nirgun. Hence, in Sri Aad Bani we can reflect upon the canto,

“Gur Parmeshar Iko Jaan”.

Therefore, “Jo Nar Hum Ko Parmeshar Uchrey, So Tey Narak Kund Tey Mare” implies to *Those who term themselves to be Parmatam will saunter to the Dreadful Ditch of Hell*, i.e., Hum relates to Humans and not to Guru Sahiban. Hence, the ego of hypocrisy has been portrayed amidst this canto.

7.9. Sri Chandi Charitar(s) & Chandi Di Vaar :

In the colossally celestial land of Sri Paonta Sahib, Shahi Shahenshah, Zahira Zahoor, Sahib Sri Guru Gobind Singh Ji Maharaj rendered the Divine Opus : Sri Chandi Charitar which has been encompassed in Dasam Sri Guru Granth Sahib Ji Maharaj under the binary titles of *Ath Sri Chandi Charitar Ukati Bilas* & *Ath Sri Chandi Charitar Granth Likhate*. Amidst these Bani(s) composed in Braj Bhasha, Hazur Kalgidhar Sachey Patshah Ji has depicted tetra universal facets, viz. Bir Rasi, Naad Parampara, Bhartiya Sangeet & Indian Religious Annals. The speciality of this Bani relies in the fact that it abruptly annihilates the hypocritic conceptualization of the Brahmanwaad Philosophy who depict Chandi to be a lady having either octa or deca hands. It has been cited amidst this Bani that Chandi is a Formless Elahi Shakti / Jagat Mata, the significance of which has been depicted by setting an example of Durga Ji that this Divine Shakti was conferred upon her by Sri Akaal.

It is noteworthy to discern that the most tangible definition of Chandi refers to a fusion of Bir Rasi Shakti along with the traits of motherhood and that's why it is also termed as Sri Jagat Mata. If the scrutinization is made for exhuming a pragmatic cause of inscribing this Bani, we can ferry across the leitmotifs of Education System, Shakti Upasana & Amendment of Indian Scriptures. Pertaining to education system, it can be demarcated that in the era of Guru Sahib Ji, only Brahmin(s) / Khatri(s) were imparted edification whilst it was not even permissible for the rest to enter into Paath Shala(s). Hence, the Ubiquitous Master rendered the whole of Indian Scriptures but making countless of amendments in it for they pretended to admire the Demi God(s) / Goddess(es) as Parmatam, thus portraying the most precise historical context along with altering the education system to be universal. This in turn also wrecked the illusory doctrines which has strayed humanoids from realism.

Since ages, the Indian Ethnicity has possessed its inclination towards the Shakti Cult which is popularly epitomized as Tantra. Amidst this proceeding, a Saadhak recite the hymns endorsed in various Indian Scriptures such as Durga Shaptasati, Devi Puran, etc. but they fail to beckon that those chaunts are already prevailing in a yoked state (*Keelut*) & hence, the tenure of unlocking one such padlock is equivalent to countless of ages. It is therefore, the Chandi Charitar(s) rendered by Gur Dasven Patshah Ji is a powerhouse for all the adherers of Shakti Cult, where the most precise methodology of praising Sri Jagat Mata has been depicted whilst the worship being conferred upon Sri Akaal Purakh, the outcome of which gets befallen at the soonest. This implies to be an additional godsend attribute of Kalam E Kamaal Patshahi 10 for the whole of human race for which these Bani(s) tend to be for the whole of Indian Subcontinent and not only for a specific humanoid mindset.

The whole of *Ath Sri Chandi Charitar Ukati Bilas* comprises of 233 Couplets whilst in *Ath Sri Chandi Charitar Granth Likhate*, we come across 262 Couplets along with the Quatrains which if analyzed can reveal its specialized traits pertaining to the themes of Naad Parampara as well as Sangeet Parampara. These subjects have been aptly described in the fifth chapter of this literature which one can leaf over for any reference / scrutiny. The utmost momentous leitmotif pertaining to this Celestial Bani has significant impact on the Sikh Regiment of Military Wing be it be pertaining to any nation for the verses "*Deh Shiva Bar Mohe Ehe*" specifies to be their Anthem. In the recent years,

I had acknowledged the Sikh Regiment of Canadian Army reciting this verse as an Emblematic Anthem. Hence, those defence personnel discarding Sri Dasam Bani must pay a glimpse over this and slap onto their own faces, thus knocking at the doors of snoozing truthfulness.

Amidst this opus, Guru Maharaj Ji has cited about an additional Bani named “*Sri Brahm Kavach*”. Few claim this Bani to have been uttered by Brahm Dev Ji and then by Chhevin Patshah Ji, whereas in Gur Bilas Patshahi Chhevin, Miri Piri Dey Malik : Jagatguru Sahib Sri Guru Hargobind Patshah Ji Maharaj has Himself cited that He won’t voice any Bani in His 6th Natal, rather He will be deliberating the Bir Rasi Bani in His 10th Form. The Gur Roopi Saadh Sangat Ji must discern this fact that the whole of Sri Brahm Kavach is Sri Mukhwaak Patshahi 10 which was deliberated by Sahib E Kamaal, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj in the celestial land of Sri Anandpur Sahib (*Punjab*). For elucidating the readers / Gur Roopi Saadh Sangat Ji, I hereby inscribe aftermath the most tangible inference of this Bani which all eradicate all the distorted theologies.

On a significant juncture, the Akali Gur Khalsai Fauj probed Dasvin Nanak Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj about the Brahm Kavach cited in Sri Bachittar Natak which was uttered by Devta(s) while slaying the demons. In retortion, Hazur Kalgidhar Sachey Patshah Ji assured to utter the Bani of Sri Barham Kavach but in context of Sri Parbrahm and not connoted to the Veda Creator Brahm Dev under any means. It is because countless Brahm dev originated under the will of Sri Akaal Purakh and thus got elapsed with due passage of epoch. The substantial implication of this Bani relies in the fact that one who utters Sri Brahm Kavach (Patshahi 10), his / her attributes get instilled with the ethos of Nirbhau & Nirvair who can conquer over any sort of difficulty which gets emanated amidst the life’s combat ground whilst on the contrary the all-encompassing *Riddhi Siddhi* will commence serving them. Hence, Sri Brahm Kavach can be defined as a key to life’s ecstasy.

It is worth momentous to note that Singh Sahib Sant Gyani Kartar Singh Ji Khalsa Bhindranwale, Singh Sahib Sant Gyani Jarnail Singh Ji Khalsa Bhindranwale, Mahapurakh Singh Sahib Akali Baba Chet Singh Ji Nihang of Chalda Vahir Shiromani Panth Akali Buddha Dal 96 Crori, Panjva Takhat used to incessantly chant Sri Brahm Kavach (Patshahi 10) and above all, one of the Shastar of Gur Kalgidhar Sachey Patshah Ji which has its Parkash at Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji Nanded has the engraving of this Bani. Even Kavi Chudamani Bhai Sahib Bhai Santokh Singh Ji in his Magnum Opus “Sri Suraj Prakash Granth”, Singh Sahib Giani Gurbachchan Singh Ji Khalsa Bhindranwale in his canonical literature : “Sri Gurmukh Parkash Granth” & Bhai Sukha Singh Ji in the 9th Chapter of his literary pursuit “Gur Bilas Patshahi 10” have vividly elucidated about this Sri Mukhwaak.

Now the turn comes for amplifying the verse “*E Bola Hargobind Ka Suno Khalsa Veer*”. In accordance to Gurmat Etymology, the word Har not only refers to Parmatam but also, it refers to Sher (*The Valiant*). Hence, the canto “*E Bola Hargobind Ka Suno Khalsa Veer*” must be elucidated as “*These words tend to be the Paawan Pavittar Sri Mukhwaak of the Supreme Valiant Dasven Patshah Ji*” and not of Chhevin Patshah Ji. Endless Salutations at the Holy Feet of Guru Maharaj. Hail to Thee O Guru Patshah and countless salutations to Your Celestial Pen which illumines the lamp of wisdom in a Sapiens cognizance. Legend prevails that the Bhog of this Paath was performed with this canto. Puran

Brahmgiani Akali Baba Mit Singh Ji Nihang (Hazur Sahib Wale) used to perform the Paath Deedar of Brahm Kavach adhering to a specific Maryada. He used to recite this Kavach for 108 times and offer Kadah Parsad prior commencement. Then he would proffer 7 types of Mewa sedentary on a Nirmal Bir Aasan. Refraining the Singh(s) from drenching into any controversy, the Akali Mahapurakh would adorn himself with Shastar(s) and Jangi Baana, strictly observing the tenants of being Brhamachari. He would illumine a Desi Ghee Jyot performing the Trey Gur Darbar Pargaas of Sri Aad, Sri Dasam & Sri Sarbloh Maharaj along with Shastar(s).

On the contrary, the Maryada of Sri Brahm Kavach Jaap is also prevalent amidst Sri Udasin Sampradaya. The Udasin Mahapurakh Sahiban used to perform the Jaap of this Bani for 40 Times by executing Banana Jhatka at specific numerals of recitation. Legend prevails that the Jaap was diversified into tierce rounds encompassing 20 in the Primary, 10 in the Secondary whilst the conclusive 10 in the Tertiary. With the conclusion of every phase, the Jhatka is performed upon Banana along with igniting of Desi Ghee Jyot and Dhoop (Incense Sticks). Amidst the phase of Jaap, the devout adherer is asked to refrain himself/herself from indulging into any controversy, chuckles / Nindak alike acts. One has to endure completely imbuing amidst Sri Gur Khalsa Sikh Rehit Maryada as bequeathed by Daawar E Aafaq : Badshah Darvesh Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj.

Subsequently, the Chandi Charitar(s) have substantial role in the very fields of Hindustani Shastriya Sangeet as well as in profoundly expounding the attributes of Naad Parampara. The deliberate elucidations of the same can be accessed from Chapter 5th of this book where the specific verses have been quoted for reference and scrutinization. It is therefore, some celestial cantos from this Kalam E Kamaal of Sahib E Ikleel, Shamshir Pita, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj are recited amidst performing Sri Aarti Aarta at Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), Takhat Sri Harimandar Ji Patna Sahib as well as Chakravarty Akali Nihang Fauj Chalda Vahir Shiromani Panth Akali Buddha Dal (96 Crori, Panjva Takhat), Misl Shaheedan Tarna Dal (Baba Bakala Sahib) and various Sampradaya emanated under the Divine Enfolds of Sri Gur Khalsa Panth.

Hereon, I glide my pen to deliberate the significance of Sri Chandi Di Vaar (Sri Mukhwaak Patshahi 10). Comprising 55 Cantos composed entirely in Punjabi amidst it, the initial verses of this Elahi Bani emanated from the Divine Pen of Satguru Garib Niwaz, Guru Kalgidhar Sachey Patshah Ji serve to be the Pehli Paudi(s) of Sri Ardaas Sahib. Depicting the chronicles of battle procured against the evil forces, this Bani also implies to play a pivotal role in Sri Aarti Aarta and depicts the infinite akin colossal power of the Ever Eternal : Sri Akaal Purakh Ji. The concealed influence of this Bani is incredibly oceanic and hence, the legend prevails that Sardar Hari Singh Ji Nalwa used to recite this Bani for 24 Times during the ambrosial hours (*Amrit Vela*), as an outcome of which he got himself transformed into Maha Partapi & a Valiant Gurmukh Pyare Akali Gur Khalsa Nihang Sant Sipahi.

7.10. Savaiye Patshahi 10 :

Badshah Darvesh, Dasvin Akaal Roopi Nanak Jyot, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji had voiced a countable no. of 33 Savaiya in the celestial land of Sri Anandpur Sahib just post to the Khalsa

Sirjana Divas (1699) whilst the conclusive (34th Savaiya) in Sri Abchalnagar Sahib Ji (Nanded) for elucidating His Khalsa with the Jewels of Divine Wisdom. Erroneously depicting the name of this Bani as 33 Savaiye, the tangible name of this Bani has got altered. It is because there prevails no such entitlement as 33 Savaiye amidst the whole of Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam E Patshahi 10) and hence, if scrutinized from the Hast Likhat Saroop(s), the name of this Bani has been insighted to be accredited as Savaiye Sri Mukhwaak Patshahi Dasvin. Such astounding leitmotifs regarding this Bani have been extensively explored by Sachkhand Wasi Sant Baba Harnaam Daas Ji Udasi (Hazur Sahib Wale) & Singh Sahib Gyani Sher Singh Ji Khalsa (Ambala Wale). Amidst the whole of 34 Savaiye, Satguru Garib Niwaz Guru Kalgidhar Sachey Patshah Ji has massively devastated the hypocritical mindsets of humanoid race, thus influencing them to saunter in the path of precise devotion, veracity & virtuousness. In the first Savaiya, Guru Sahib Ji depicts the most apropos definition of a Khalsa whilst in the succeeding octa Savaiye, Hazur Kalgidhar Sachey Patshah Ji has voiced the magnificent essence of Akaal Purakh Sri Waheguru Ji which apprehends to be identical with Sri Jaap Sahib (Patshahi 10) & Sri Japji Sahib (Mahela Pehla). Subsequently in the 10th & 11th Savaiya, the words of Dasven Patshah Ji are unabridged echoes of Bani Mahela Nauwan, Sri 24 Avtar Kathanan, Akaal Ustat & Chandi Charitar(s).

In the aftermath 21 Savaiye, Aalam E Raushan, Sahib Sri Guru Gobind Singh Ji Maharaj has abruptly exposed the hypocrisy of the Hindu(s) as well as the Muslim(s) who have been strayed from the path of Sri Akaal from a prolonged period. The Hindu(s) adhere the so-called Devi Devta(s) as Parmatam whilst the Muslim(s) keep on visiting tombs for resolving their issues and rendering their prayers. Cleansing as well as worshipping the stones considering them to be Parmatam, the mankind have themselves altered into callous and unconscious. Disremembering Allah, the Muslim(s) are in quest of bowing their heads at Kabar, thus the entire mankind getting sauntered towards the prejudiced hell. The Veda(s), Smriti(s), Shastar(s), Quran & Puran(s) too could never describe the divine essence of Mahaakaal : The One Beyond the Universal Perimeters. In the 33rd Savaiye, Guru Sahib Ji's words seem to be complete reflection of Bani Mahela Nauwan where the essence of Vairag can be substantially inferred along with citing the instigation of journey post demise. Also, the final canto of this Savaiye presages to be empathetically significant for presaging to germinate an unabridged link amidst Dasam Sri Guru Granth Sahib Ji Maharaj as well as Sarbloh Sri Guru Granth Sahib Ji Maharaj. In Savaiye Patshahi 10, the Kalam E Kamaal of Hazur Kalgidhar Sachey Patshah Ji glides to pen the beneath as depicted in the Sri Mukhwaak Patshahi 10,

ਚੇਤਰੇਚੇਤਅਚੇਤਮਹਾਪਸੁਅੰਤਕੀਬਾਰਿਇਕੇਲੇਈਜੈਹੈ ॥੩੩॥

Bear this in your cognizance, O thoughtless brute ! It is because in the eventual juncture, you shall have to ensue alone (post demise).

Synonymously, we come across the underneath cited cantos in Sarbloh Sri Guru Granth Sahib Ji Maharaj, where Sahib E Kamaal : Guru Dasven Patshah Sahib Ji pens,

ਚੇਤਰੇਚੇਤਅਚੇਤਮਹਾਪਸੁਹੋਹੁਸੁਚੇਤਭਜੇਅਬਿਨਾਸੀ ॥ ਧਾਮਕਿਕਾਮਕਹਾਂਉਰਝਯੋਜੜਰਾਮਸਿਮਰਕਾਟੇਜਮਫਾਸੀ ॥ ਕਾਲਗਯੋਜਿਮਆਜਬਿਤੈਹਿੰਛਿਨਛਿਨਅਵਧਿਘਟੈਤਨਨਾਸੀ ॥
ਭਗਤਿਬਿਨਾਨਹਿਕਾਜਸਰੇਕਛੁਖੇਜਢੇਢੇਲਫਿਰਯੋਉਪਹਾਸੀ ॥ ੨੧੫ ॥ ੮੪੫ ॥ ੧੫੯੯ ॥

Get Awaken and remain cognizant O you ridiculous visceral ! Ignite your wisdom and revere only Sri Mahaakaal ! O oblivious entity, how have you been so enfolded in performing the domestic duties ? Through the reminiscence of Sri Ram [The Ubiquitous], the snare

of Demise can never engulf any sapiens. As akin to the misused days gone by, what has endured to get misused today ! Jiffies & Jiffies gallop, as identical to which the physique is even surpassing by. Void of devotion, the life gets nullified in quest to seek and pursue anything which apprehends to be ridiculous.

The 34th Savaiya which was rendered by Zahira Zahoor, Hazur Kalgidhar Sachey Patshah Ji in the Divine Land of Sri Abchalnagar Sahib Ji (Nanded). This specific Savaiya extensively deliberates the fact of Sahib E Kamaal, Guru Kalgidhar Dasven Patshah Ji to be one of the embodiments of Akaal Nanak Jyot. As depicted in one of the magnificent cantos of Jugo Jug Atal, Sarab Kala Bharpur, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Noor E Elahi, Peer O Murshid, Pehli Akaal Nanak Roopi Jyot, Shahenshah E Aalam, Jagatguru Sri Guru Nanak Dev Ji Maharaj has elucidated the underneath cited canto :

ਆਤਮਾਪਰਾਤਮਾਏਕੇਕਰੈ ॥ ਅੰਤਰਕੀਦੁਬਿਧਾਅੰਤਰਿਮਰੈ ॥੧॥

The Vyakhya of the afore verse has been vividly expounded by Dasven Patshah Ji in the final portion of 34th Savaiya as represented in the beneath aspect :

ਜਿਸਕੇਮਸਤਕਿਗੁਰਹਾਥੁਪਰਜੇਵਹੁਜਾਨਤਹੈਸਭਕੇਘਟਕੀ ॥ ਅੰਤਰਿਗਜਾਨਪ੍ਰਗਾਸਭਯੋਹੈਆਸਾਮਨਸਾਸਭਛੁਟਕੀ ॥

ਆਤਮਚੀਨਪਰਾਤਮਚੀਨਜੇਫੇਰਦਈਭ੍ਰਮਕੀਮਟਕੀ ॥ ਦੁਖਸੁਖਸਭਤਜਾਗਦਯੋਹੈਰਾਮਰਸਾਇਨਸੇਅਟਕੀ ॥

The one who's forehead has received the touch of the Guru's hand, knows the inner mysteries of all existence. Within them the light of wisdom shines forth, their hopes and desires have all faded away. They have recognized their Self as the Highest Self, the container of doubt which has encased them has been broken in an instant. Pain and happiness have both been transcended; being imbued with the flavour of the Omnipresent these afflictions have been stalled.

7.11. Sri Shabad Hazare Patshahi 10 :

Presaging to be one of the most integral portions of Awwal Elahi Dasam Sri Guru Granth Sahib Ji Maharaj, Sri Shabad Hazare Patshahi 10 is a whole engrossing reflection of the Bani engrossed in Chavar Takhat Dey Malik, Sarab Kala Bharpur, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj where each Shabad has been attuned to a specific Raag (Musical Node). This aspect presage to be the fundamental that elucidates a Paathi / Raagi for beckoning precise emotion imbued amidst the Shabad. The structural arrangement of this Bani can be depicted as commencing under the label Shabad, composed in Braj, Devanagari, Sanskrit, Persian & Punjabi with Shabad bearing 3 cantos launching with the word Rahau, where each of the Shabad showing the vainness of Ascetism, Idolatry, Avtar Puja & Yoga.

However, one of the most significant contributions of Sikhi to the Hindustani Shastriya Sangeet apprehends to emanate from this Sri Mukhwaak Patshahi 10. Everyone's hearty and mostly hearkened Shabad by Dasven Patshah Ji, "Mittar Pyare Nu" in Raag Kalyan which happens to be a portion of this Celestial Bani is the first ever Khayal introduced to Indian Classical Musicology. Elsewhere if the whole of the chronicles of Hindustani Shastriya Sangeet is inferred, nowhere we can come across the existence of Khayal prior to this. If the enlistment of Shabad(s) as well as their specific Raag(s) is performed in a tabular sequence along with their quantifiable estimation, then it can be

inscribed in the underneath mentioned chronology thus engrossing tierce rows and columns thus portraying a diversified context with aptness / precision.

Name of the Raag(s)	No. of Shabad(s)
<i>Raag Ramkali</i>	03
<i>Raag Sorath</i>	02
<i>Raag Kalyan</i>	02
<i>Raag Asa</i>	01
<i>Raag Bilawal</i>	01
<i>Raag Devgandhari</i>	02
<i>Raag Tilang Kafi</i>	01

Hence, it is hereby noteworthy that till date it has been claimed regarding the presence of 10 No. of Shabad(s) amidst this Bani, however pragmatically, the quantifiable estimation of Shabad(s) are 12 in No. This muddle up of these has upsurged in the Panth since 1897 for which I hereby glide my pen to elucidate the significance of these two Shabad(s) in Raag Asa and Raag Sorath which got timely eliminated, thus probing the readers to cite any Anti Gurmat theology prevailing in these Celestial Words inscribed from the Kalam E Kamaal of Shahi Shahenshah, Zahira Zahoor, Elahi Guru Dasven Patshah Ji. In Raag Asa Patshahi 10, one can perceive that this Shabad was rendered by Guru Kalgidhar Sachey Patshah Ji post to the Khalsa Sirjana Divas of 1699.

In this Shabad, Hazur E Aalam, Badshah Darvesh, Sahib Sri Guru Gobind Singh Ji Maharaj depicts the transformation pertaining to most colossal definition of a Sant additionally accredited as Sipahi who has been stringently commanded to emanate wholly adorned with Shastar(s). This presages to be a reflection of Bhai Gurdas Ji's Vaar where he cites, "*Nanak Tisar Panth Chalaayaa*" which is indicative that the adherers of Tisar Panth are Sant Sipahi. Satguru Garib Niwaz, Guru Dasven Patshah Ji states that His superlative consorts are the 5 Pyare / 5 Bir who always endure to abide Sri Kaal Purakh (The Divine Command) and have proffered their heads. When one was commanded a head, four additional were sought and thus, the Panj Pyare were organized from various portions of this nation. They imply to be restrained, honest & disciplined, embellished with 5 Kakkar(s) who have been proficiently skilled for slaughtering the prejudices.

Even those who are void of Uncut Kesh persist in His Khalsa Fauj, yet the Huqum of Sri Akaal is prevalent solitarily for unshorn hair. Hence, His name accredits to Guru Keshadhari who has commanded His Khalsa Fauj to be adorned with unshorn Kesh and sparkle alike Sri Siri Sahib. Also, solitarily it is in this Bani Guru Maharaj has revealed His own identity to be Dasvin Guru Nanak Jyot which is a reflective aspect of Guru Pyara, Kalam E Goya, Bhai Nand Lal Ji's ghazals conferred upon Dasam Patshah Ji. Zahira Zahoor, Sahib E Ikleel, Sahib Sri Guru Gobind Singh Ji Maharaj has proclaimed that the globe will discern Him for uprooting the tyrannical monarchy of Turks (Foreign Invaders) and the Tisar Panth which has germinated will annihilate all the differences prevailing in the globe based on casteism, religion

& touchable theologies. Whilst on the contrary, in the Shabad labelled under the title of Raag Sorath Patshahi 10 / Rajput Ghode, Shamshir Pita, Guru Dasam Pita Ji has rendered a treasure trove of similes and metaphors where each and word is a preaching for those Rajput(s) who were ready to attain martyrdom in a solitary Huqum of Guru Patshah Ji. In utmost aptness and precision, Satguru Garib Niwaz : Guru Dasven Patshah Ji Maharaj has cited the underneath quintessence as inscribed in the succeeding paragraph.

Shamshir Pita, Sahib E Kamaal, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj pens that if someone proclaims himself / herself as Rajput, then it should be taken into cognizance that the penta natural elements are ruling over them. Transmute your lust as well as anger into Tigers & Swords whilst consciousness to the quiver of arrows. The stallion implies to the epitome of wisdom which serves in pulling the chariot of contentment. Contemplating the Heavenly Realms to be advisors, one must transform the intrinsic fear into a stick. The Guru is akin to an armour whilst Soham confers to be the pistol. Chaunting the name of Sri Hari, the fastened noose of death gets untwined and hence, one must learn to serve Sri Akaal. The stallions of Guru Sahib Ji will always be in a state of action. Hence the presence of 12 Nos. of Shabad Gurbani in Sri Shabad Hazare (Sri Mukhwaak P10) of Dasam Sri Guru Granth Sahib Ji Maharaj gets hereby evidentially elucidated.

7.12. Vaar Malkauns Ki :

Awe-inspiringly attuned in the musical node of Raag Malkauns, this specific Bani by Aalam E Raushan, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj is a whole engrossing reflection of Sri Aad Bani where the Nankian Philosophy has been deliberately elucidated. Composed in an era post to the Khalsa Sirjana Divas of 1699, one of the momentous aspects of this Bani can be inferred from the beneath retelling lines,

ਨਾਨਕਜੇਪ੍ਰਭੁਭਾਵਹਿੰਗੇ ॥ ਹਰਿਜੀਹਰਿਮੰਦਰਿਆਵਹਿੰਗੇ ॥੧॥

The over-all essence of this Sri Mukhwaak Patshahi 10 can be beckoned to be a referential documentary on Sri Nehkalanki Fauj (Chakravarty Akaali Nihang Fauj, Chalda Vahir) whereas the word “Harimandar” confers to Mann Ki Mandir (The Abode of Heart) where dwells the Eternal Mahaakaal. The crux of this Gur Shabad is evocative that Sri Nehkalanki Fauj has manifested to save the mankind from those societal pests who have been infused amid the ocean of five basic Kalyugi vices. Hence, those who endure adhering to the Gurmat Dogma will abide exempted from its awful clutches. One who performs incessant recitation of Waheguru Naam, gets never harmed by the penta universal elements for his / her association gets established with the Sant Mahapurakh. Correspondingly, one can also infer the celestial reflection of Sri Akaal Ustat, Sri Bachittar Natak & Sri 24 Avtar Kathanan in this Bani when Guru Sahib Ji cites Countless Angels & Krishan(s) are Contemplating on Sri Akaal Purakh, Myriads of Bishan(s) are apprehending to be saviours whilst Multitudes of Parshuram(s) have ignited themselves in their own egotism. Endless Raam Chandar(s) are getting embodied in this ethereal realm.

Hence, the solitary ubiquitous presages to be Sri Murari (Sri Akaal Purakh : The slayer of monstrous Mur). In this Bani persists the Awwal Elahi Huqum of Guru Kalgidhar Dasven Patshah Ji where He has clearly stated that neither

any agony nor any misfortune can ever impend on His Gur Khalsa. The seraphs of demise can on no occasion trouble the Khalsa and thus, it's solitarily the Khalsa who will be accredited as monarch of all the tierce realms. Eventually, Patshah Ji proclaims of offering His head at the consecrated Lotus Feet of Akaal Purakh Sri Waheguru Ji, The Pervasive Perpetual Mahaakaal. Amidst this Bani, also prevails a reference of seeking a head on the very day of Sri Khalsa Sirjana Divas (1699) when the Celestial Kalam of Hazira Hazur, Sahib E Kamaal, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj inscribes the underneath cited verse(s),

ਇਕੈਤੋਸੀਸਕਾਟਿਬੁਲਾਵੈ ॥ ਇਕੈਤੋਜਮਹਿਕਉਕਾਟਿਦਿਖਾਵੈ ॥ ਤਬੈਗੋਬਿੰਦਸਿੰਘਕਹਾਵੈ ॥ ਨਾਨਕਜੇਪ੍ਰਭਾਵਹਿਗੇ ॥

It can thus be hereby confirmed that proffering of head at the celestial lotus feet of Hazur Kalgidhar Sachey Patshah Ji is a moniker of expressing intense love for Shamshir Pita, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj which in turn is a reflection of the Maryada connoting to the Love Pathway of Noor E Elahi, Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj where the canto can be best suited : “*Jau Toh Prem Khelan Ka Chau, Sir Dhar Tali Gali Meri Aao*” and the Vyakhya of this Bani has been performed by Guru Sahib Ji Himself in Rubai Patshahi 10 which will be analyzed in the succeeding folios of this book.

7.13. Vaar Bhagat Bhagauti :

Commencing in the synonymous aspect alike Sri Chandi Di Vaar and composed in a juncture post to the Khalsa Sirjana Divas of 1699, in this Bani rendered by Sahib E Kamaal, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji, a deliberate depiction of combat, combatant as well as the scenario of a combat field is echoed to its best. Being a reflection of Sri Chandi Di Vaar where Guru Sahib Ji states,

ਖੰਡਾਪ੍ਰਥਮਿਮਨਾਇਕੈਜਿਨਸਭਸੈਸਾਰਉਪਾਇਆ ॥ ਬ੍ਰਹਮਾਬਿਸਨੁਮਹੇਸਸਾਜਿਕੁਦਰਤਿਦਾਖੇਲੁਬਣਾਇਆ ॥

In Vaar Sri Bhagat Bhagauti, Satguru Garib Niwaz Sachey Patshah Ji pens,

ਭਗਤਭਗੌਤੀਸਾਜਿਕੈਪ੍ਰਭਜਗਅਰੰਭੁਰਚਾਇਹੈ ॥ ਰਣਭੂਮਿਭਿਭੂਤਚੜ੍ਹਾਇਕੈਡਫਡਉਰੁਡੰਕਬਜਾਇਹੈ ॥

Elucidating a substantial significance of Bhagauti, the words of Hazur Kalgidhar Sachey Patshah Ji gets analogous to Sri Kaal Jiu ki Ustat engrossed in the Celestial Bani of Sri Bachittar Natak. For an instance, the following verse which emanates from the Kalam E Kamaal of Badshah Darvesh, Sahib E Kamaal Sachey Patshah Ji,

ਤ੍ਰਿਭੰਗੀਛੰਦ ॥ ਸ੍ਰੀਕਾਲਜੀਕੀਉਸਤਤਿ ॥

ਖਗਖੰਡਭਿਹੰਡੰਖਲਦਲਖੰਡੰਅਤਿਰਣਮੰਡੰਬਰਬੰਡੰ ॥ ਭੁਜਦੰਡਅਖੰਡੰਤੇਜਪ੍ਰਚੰਡੰਜੇਤਿਅਮੰਡੰਭਾਨੁਪ੍ਰੰਡੰ ॥

ਸੁਖਸੰਤਾਕਰਣੰਦੁਰਮਤਿਦਰਣੰਕਿਲਬਿਖਰਣੰਅਸਿਸਰਣੰ ॥ ਜੈਜੈਜਗਕਾਰਣੰਸ੍ਰਿਸਟਿਉਬਾਰਣੰਮਮਪ੍ਰਤਿਪਾਰਣੰਜੈਤੇਗੰ ॥੨॥

The akin synonymous leitmotif prevails in Vaar Sri Bhagat Bhagauti where the pen of Dasven Patshah Ji glides to inscribe the underneath cantos,

ਭਗਤਭਗਉਤੀਦੁਰਜਨਾਫਟਿਨੰਠਰਮਿਝਕਢਾਇਹੈ ॥ ਹਥਖੱਪਰਫਟਕਣਡੰਮਚੁਰਕਢਕੰਗਲਖੇਲਿਬਜਾਇਹੈ ॥੨॥

In the prior elucidated leitmotifs, we had glimpsed upon the substantial accounts of Gurmat Sangeet & Naad Parampara imbued amidst the Bani(s) of Dasam Sri Guru Granth Sahib Ji Maharaj, viz. Ath Sri Chandi Charitar Ukati Bilas, Sri Chandi Charitar Granth Likhyate, Sri Chandi Di Vaar & Ath Sri 24 Avtar Kathanan. Utterly alike to Naad Parampara infused in the afore Bani(s), here we can infer same from the canto,

ਧਮਕਧਮਾਕੇਜਬਰਜੰਗਗਰਜੇਗੜਕੋਟਿਕਕੋਟਢਹਾਇਹੈ ॥ ਕੜਧੜਦੜਦੇਪੜਛੀਅਨਿਭਿੜਸੈਲਹੀਸੈਲਭਿੜਾਇਹੈ ॥੪॥

ਗਗਨਕੜਕੀਬਿਜੁਲੀਪਰਲਉਪਰਲੇਕਖਪਾਇਹੈ ॥ ਉਤਲੇਕਧੂਅਮੰਡਮਚਾਇਅਨਿਬਹੁਮੰਡਕੁਮੰਡਭਿੜਾਇਹੈ ॥

Additionally, portraying the combat amidst the Devta(s) & Asur(s), Sahib E Ikleel, Aalam E Raushan, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji states that a tantamount battle will also emanate amidst the residents of Hindu(s) & the Turk(s) which presage to the Foreign Invaders where Sri Khadag will be raised for manifesting the Final Conclusive Judgement. The verse below reflect this fact,

ਨਿਬੇੜਾਹਿੰਦੁਤਰਕਦਾਰਣਾਤਿਖੜਗਚੁਕਾਇਹੈ ॥ ਜਗਿਅਰੰਭਿਤਿਹੁਜਗਹੁਣਮਾਸਮਾਨੁਖਘਤਾਇਹੈ ॥

7.14. Sri Gyaan Parbodh :

The Bani of Sri Gyaan Parbodh was rendered by Sahib E Ikleel, Aalam E Raushan, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji in the celestial land of Sri Paonta Sahib Ji. Comprising a whole of 336 Cantos, the all-encompassing Bani can be alienated into binary halves. The primordial 125 stanzas are completely an echo of Sri Jaap Sahib & Sri Akaal Ustat whilst the rest enduring 211 cantos are based on the utmost pragmatic viewpoint of life. If analyzed in an unabridged aspect, it can hereby be elucidated that Shamshir Pita, Sahib E Kamaal Guru Kalgidhar Sachey Patshah Ji has voiced this Bani to let the mankind be cognizant of that momentous dialog which an Aatam holds with Parmatam & thus gets acknowledged with the wisdom relating to this world as well as beyond to its perimeter, i.e., a voyage ensuing to the Deific Paradise / The Divine Sachkhand.

The Paath Deedar of this Celestial Gur Shabad Bani makes it vibrantly clear that Guru Sahib Ji has rendered it to expose and strip down those hypocrite religious leaders who tend to be in a mission of exploiting the simple humanoids who presage to saunter in the path of Mysticism. Sri Gyaan Parbodh can be conferred upon with the entitlement of all engrossing ripostes to the eternal questions emanating / germinating in the soul's cognizance. The in-depth explorations of this Sri Mukhwaak Patshahi 10 reveals a complete elucidation on the divine aspects such as the utmost tangible definition of Raam (*The Omnipresent*), a vivid depiction of Maya and its functional traits along with the most apposite pathway of devotion which one must adhere to for attaining the Supreme Formless, The Timeless Entity, Hazar Nazir, Sarb Kala Samarth Swami : Akaal Purakh Sri Waheguru Ji Maharaj.

Simplifying the momentous profound kernel imbued in this Kalam E Kamaal of Gur Dasven Patshah Ji, one can take into notion that in the whole of cantos, Guru Sahib Ji is safeguarding the ardent mystical seekers from the tyrannical clutches of charlatan who have dedicated their lives for attaining the nectar alike deific bliss. Sri Gyaan Parbodh (*Patshahi* 10) can be considered as a key to grasp the pragmatic ethics engrossed in almost all the Religious

Scriptures prevailing in the globe be it be pertaining to any Religion and thus transforms an entity by permeating him / her with the essence of simplicity. The verses from the Shabad of Bhagat Kabir Sahib Ji as endorsed in Jaagti Akaal Nanak Roopi Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj can be cited in the underneath aspect,

“Kabir Jaako Khojte, Paayo Soyi Thour Soyi Phir Kai Tu Bhaya, Jaako Kehta Aur”

The Vyakhya of above canto(s) quoted from the Bani of Bhagat Kabir Sahib Ji as encompassed in Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj can be traced in the Shabad Gurbani of Sri Gyaan Parbodh (*Sri Mukhwaak Patshahi* 10). Therefore conclusively, one can state that by the Paath Deedar of this Bani, one gets acknowledged by his / her own Shuddh Saroop (The Transcendental Embodiment) & thus gets Darshan Deedar of the One (The Primordial Timeless Entity) to whom he / she has been seeking since the time immemorial. Upkeeping the mankind from being deceived, Aalam E Roshan, Shahenshah E Gulrukh, Sahib Sri Guru Gobind Singh Ji Maharaj has recited this Holy Bani.

7.15. Ath Sri Indrakhi Ashtottar Likhate :

The pivotal aspect of this Bani which has been accredited to “*Sri Indrakhi*” significantly adheres to Jagat Mata / Jag Mata (*The Universal Mother*). Though engrossed amidst the Kashi Khand of Inder Puran, this Bani depicts the imperishable power (*Shakti*) embodies from the Beant Akaali Saroop of Sri Jagat Mata to whom adheres the all-inclusive Devi Devta(s). Some individuals may corroborate this Bani with the names attributed to that of Durga Mata but has to be mindfully beckoned that the word Devi in context of Gurmat Philosophy presages to the eternal Qudrati Shakti / Huqum (*The Divine Command*). Thus, this Bani inclines to be a Bhakha where the crux of all infusing Shakti(s) have been depicted. It is therefore the names enlisted in this Bani, viz. Kaayatyani, Mahadevi, Chandra Ghanta, Mahaatapaa, Gayatri, Savitri, Brahmani, Brahm Vaadini, Narayani, Agni Jwala, Krishan Pingulaa, Rudra Mukhi, Kaal Raatri, Tapashwini, Megh Shyama, Jalodari, Mahodari, Mukh Keshi, Ghor Roopa, Mahabala, Adraja - Bhadraraja, Nanda, Rog Hanti, Shiv Priya, Shiv Duti, Karalich, Parmeshwari, Indra Roopa, Maha Khasrahanti, Chaamunda, Mohini, Sundri, Bhavaneshwari, Varahini, Naarasinghi, Chandi, Bhairav, Naadni, Vidyalakshmi, Saraswati, Annanta, Vijaya, Poorna, Aparajita, Bhavani, Parvati, Durga, Ambika, Shiva & Shirirani are the several forms of Shakti descended from the Beant Saroop of Sri Jagat Mata for a precise resolution under the will of Sri Kaal Purakh (*The Divine Hukum*).

Kaayatyani : Serenity

Brahm Vaadini : Samadh

Megh Shyama : Alluring

Mahadevi : Tsarina of Shakti

Narayani : Elahi Shakti

Jalodari : Ethereal

Chandra Ghanta : Prosperity

Agni Jwala : Fire Blazes

Mahodari : Cosmical Fount

Mahaatapaa : Penance

Krishanpingal : Sri Shakti

Mukh Keshi : Untied Hair

Gayatri : Virtuousness

Rudra Mukhi : Valiant

Ghor Roopa : Grave Mien

Savitri : Radiance

Kaal Raatri : Dark Power

Mahabala : Vastly Sturdy

Brahmani : Raja Guni

Tapashwini : Meditator

Adraja : Mountainous

Bhadraja : Tranquil

Nandaa : Ecstatic

Rog Hanti : Healer

Shiv Priya : Lord's Adored

Shiv Duti : Lord's Emissary

Karalich : Ghastly Ruinous

Parmeshwari : Lord's Shakti

Indra Roopa : Shakti Daate

Mahakhasrahandi : Shaman

Chaamunda : Fearsome

Mohini : Fascinating

Sundri : Stunning

Bhavaneshwari : Mutative

Varahini : Embryonic Shakti

Naarasinghi : Vijay Saroopi

Chandi : Bir Rasi

Bhairav : Formidable

Naadni : Epitome of Joys

Vidyalakshmi : Insight Minted

Saraswati : Icon of Arts

Annanta : Inestimable

Vijaya : Triumphant

Poorna : Unabridged

Aparajita : Invincible

Bhavani : Primitive Power

Parbati : Pinnacle's Power

Durga : Shield Midst Snags

Ambika : Mother of Cosmos

Shiva : Lord's Energy

Shirirani : Ethereal Vibrant

Hence, Sri Indrakhi Ashtottar confers to an enlistment of several Shakti Saroop(s) of Sri Jagatmata who has been quoted in the Elahi Bani of Sri Japji Sahib as Eka Maai, Sri Pakhyan Charitar, Sri Chandi Charitar(s) & Sri Chandi Di Vaar. The substantial noticeable fact in this Bani confers to be the presence of a tangible quintessence of Sri Indrakhi which Hazur Kalgidhar Sachey Patshah Ji has penned Himself stating that those who wish to seek any universal paragon be it be prosperity, edification, well-being, etc. shall be granted to him / her at once which infers to be one of His Hukum for the humanoid race. Thus, this Shakti Saroopi Bani if chanted amidst daily routine, then the reciter is must to attain Beant Kirpa.

7.16. Sri Shastar Naam Mala :

The most astonishing facet of Dasam Sri Guru Granth Sahib Ji Maharaj is marked for the magnificent presence of Kalam E Kamaal Patshahi 10 : “*Ath Sri Shastar Naam Mala Puran Likhate*”. As the name suggests, this Bani can be defined as “*A Garland Engrossing Rosaries of Shastar(s)*” which embraces the appellations of inestimable weaponries. Encompassing whole of 1318 Cantos, this celestial Bani has been expanded over five magnificent divergences as Adhyay 1 : Sri Manglacharan (27 Verses), Adhyay 2 : Ath Sri Chakkar Ke Naam (47 Verses), Adhyay 3 : Ath Sri Baan Ke Naam (178 Verses), Adhyay 4 : Ath Sri Paans Ke Naam (208 Verses) & Adhyay 5 : Ath Sri Tupak Ke Naam (858 Verses). In the Manglacharan, also depicted as Sri Shastar Naam Mala Pehli Adhyay, we come across 27 Chhand(s) / Cantos which are wholly synonymous to Sri Jaap Sahib (Patshahi 10). For an instance, in Sri Jaap Sahib, we come across a canto where Guru Sahib Ji cites,

ਤ੍ਰਿਭਵਣਮਹੀਪਸੁਰਨਰਅਸੁਰਨੇਤਿਨੇਤਿਬਨਤ੍ਰਿਣਕਹਤ ॥ ਤ੍ਰਸਰਬਨਾਮਕਥੈਕਵਨਕਰਮਨਾਮਬਰਣਤਸੁਮਤਿ ॥੧॥

Adhering to this afore cited verse, in the context of Miri Piri, we can make out that although Sri Jaap Sahib Ji confers to be a treasure imbuing Karam Naam of Sri Akaal Purakh Ji, but those attribute to be in context of Piri (Spiritual Throne

/ Gyaan Khadag), whereas, the same Karam Naam in Sri Shastar Naam Mala permeates the Karam Naam of Sri Akaal Purakh Ji in context of Miri (Sarbloh Shastar / Temporal Power). Thus, it can be stated hereby that though the Bani got elucidated by Dasven Patshah Ji, yet the conceptualization was on a race since the epoch of Pehli Patshah Ji which got pragmatically established by Chhevin Patshah Ji and then got emanated as *Elahi Sri Mukhwaak Patshahi* 10. This Bani can also be conferred upon with the title of “*An Encyclopaedia of Shastar(s)*” which tends to be the primordial as well as solitary such magnum composition which has been rendered only upon Shastar(s) being depicted as the Naam of Parmatam. In compliance to the Weaponry Classifications of Sri Shastar Naam Mala Puran, we can come across the underneath tetra taxonomies which are being hereby elucidated :

- Mukh (Free) : That can be released. E.g. : Chakkar(s), Spears & Arrows.
- Amukh (Have to be Clapsed in Hands) : That can never be release. E.g. : Khanda / Daggers.
- Mukh – Amukh : That can be utilized either by releasing / not releasing. E.g. : Spears, Tomahawk, Throwable Knives.
- Yantra Mukh : Released by Using Power of Technology. E.g. : Bullets, Arrows, etc.

In this Bani, we come across all such Shastar(s) in accordance to the afore depicted sequences. Especially, in the 27 Cantos of Sri Manglacharan, Hazur Kalgidhar Sachey Patshah Ji evokes Sri Akaal Purakh vide the names : Spear, Sirohi, Saif, Asi, Arrow, Gun and Tarwar, Satratak, Kavchantak, Trident and Jamaad, Tegh Khanda, Kirpan, Khadag, Gun, Tavar, Battle-axe, Trident, The Quiver Lance, Karda, Armament, Shield, Armour, Quiver, Katar, Bichhua, Baank, Mace, Club, Tupang, Sharpened Small Knife, Bugda, Bisakh, Khatanga, Tatarcho, Susbaan, Patis, Sakar Jamdhaar, Jodhantak, Birha, Shastersar, Samrantak, Spir, Shamsher, Sarangaar & Bhagauti, thus finally ensuing towards the subsequent heading. The second chapter comprises of Ath Sri Chakkar Ke Naam which engrosses 47 Cantos amidst which one can come across the names of Chakkar(s) & some identities of spears, swords, etc.

While leafing through the third as well as the fourth chapter which are entitled as Ath Sri Baan Ke Naam & Ath Sri Paans Ke Naam, thus engrossing 178 & 208 Cantos imbibing amidst them the names of arrows, those who bequeathed their combatant alike excellencies in archery / got martyred with an arrow and the identification of several nooses. However, the fifth / ultimate Adhyay entitled as Ath Sri Tupak Ke Naam confers to be the largest encompassing 858 Cantos amid which endless artilleries have been solicited. Igniting the mystical cognizance of a perimeter alike bounded human perception, one can make out that in this Bani, Shamshir Pita, Sahib Sri Guru Gobind Singh Ji Maharaj has bestowed upon us a formula by whose applications, we can amalgamate the appellations of binary weaponries & formulate a novel artillery. E.g., Let's pay a glance on,

ਜੁਆਲਾਬਮਨੀਆਦਿਕਹਿਮਨਮੈਸੁਖਰਬਿਚਾਰ ॥ ਨਾਮਤੁਪਕਕੇਹੇਤਹੈਜਾਨਿਚਤੁਰਨਿਰਧਾਰ ॥੬੪੦॥

Jwala (Fire) + Bamni (Spitter) = Fire Spitter

ਗੋਲਾਆਦਿਉਚਾਰਿਕੈਤਜਨੀਪੁਨਿਪਦੇਹੁ ॥ ਨਾਮਤੁਪਕਕੇਹੇਤਹੈਚੀਨਚਤੁਰਚਿਤਿਲੇਹੁ ॥੬੬੦॥

Gola (Bullet) + Tajni (Dispenser) = Bullet Dispenser

The Maryada of Shastar Puja was bequeathed upon Sri Guru Khalsa Panth by Daawar E Afaq, Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj at Sri Anandpur Sahib which can be deliberately scrutinized from *Sri Gur Bilas Patshahi 10* (Bhai Koer Singh), *Bansavalinama* (Bhai Keshar Singh Chhibber), Sri Gur Partap Suraj Parkash Granth (Kavi Churamani Bhai Santokh Singh Ji), *The Chronicles of Shiromani Panth Akali Buddha Dal & Paawan Pavittar Maryada of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji* which evidentially verifies the fact that the worship of Shastar has to be performed by Lighting Diya, Incense & recitals of Chandi from Dasam Sri Guru Granth Sahib Ji Maharaj. The modern-day thinkers though are striving to curb the occurrences of Mahela across Takhat Sachkhand Sri Akaal Takhat Sahib Ji & Takhat Sachkhand Sri Keshgarh Sahib Ji pertaining to Dussehra, Holi, Baisakhi & Diwali where Shastar(s) get devoutly worshipped, the Maryada is yet intact in Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded) as well as in Sanmanyog Chakravarty Akali Nihang Fauj : Shiromani Panth Akali Buddha Dal (96 Crori : Panjva Takhat). May there ensue a revival of Sampradaya Gur Khalsa Sikh Rehat Maryada at the earliest.

7.17. Ath Sri 24 Avtar Kathanan :

Universally accredited as a Master Piece of Celestial Literature, this specific Bani emanating from the Kalam E Kamaal of Satguru Garib Niwaz, Guru Kalgidhar Sachey Patshah Ji, permeates amidst it a colossal essence of antique, earthly, metaphysical, mystical, vibrational, musicological & soldierly attributes vide which a biographical depiction encompassing the life & works of 24 Incarnations manifested under the monarchy of Sri Kaal Purakh for accomplishing an unambiguous Divine Task. Commencing from the primordial 38 cantos itself, one can infer the profound proclamations of Guru Patshah Ji which in short can be cited as He doesn't accept as true in sovereignty of any Avtar, rather He solitarily reverences the sovereignty of Heavenly Command (*Sri Kaal*).

Inimitable in all aspects, even the enlistment of 24 Avtar(s) in this Bani significantly varies from that of Puranic Texts from countless angles. It is hereby noteworthy that in Puraan or any other mythological literature, the label of 24 Avtar accredit to be the incarnations of Sri Vishnu Ji but here in Dasam Sri Guru Granth Sahib Ji Maharaj, the whole encompassing essence contradicts such unsubstantiated doctrines where prevails in the enlistment of 24 Avtar(s), not only the names of Vishnu's Incarnations, but also of Braham Dev, Mahadev, Suraj, Chandar, Arahant & Nar Avtar(s). Worshipping the Avtar / getting Avtar Waad alike perception is highly condemnable in Sikhi. For an instance, in Jugo Jug Atal, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, we come across the cantos :

ਦਸਾਉਤਾਰਾਜੇਹੋਇਵਰਤੇਮਹਾਦੇਵਾਉਪੁਤਾ ॥ ਤਿਨ੍ਹਰੀਅੰਤੁਨਪਾਇਓਤੇਰਾਲਾਇਬਕੇਬਿਭੁਤਾ ॥੩॥

Likewise, hither in Ath Sri 24 Avtar Kathanan, Gur Dasven Patshah Ji cites :

ਜੇਚਉਬੀਸਅਵਤਾਰਕਹਾਏ ॥ ਤਿਨਤੀਤੁਮਪ੍ਰਤਨਿਕਨਪਾਏ ॥

The Benevolent Master : Shahi Shahenshah, Peer O Murshid, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj was affirmed with the fact that the semi-literate individuals will probe on the authenticity of His Kalam Krit : Ath Sri 24 Avtar Katha Varnan through a contrasting approach in observance to Sri Aad Bani by quoting,

ਸੁੰਨਹੁਉਪਜੇਦਸਅਵਤਾਰਾ ॥ ਸ੍ਰਿਸਟਿਉਪਾਇਕੀਆਪਾਸਾਰਾ ॥ ਦੇਵਦਾਨਵਗਣਗੰਧਰਬਸਾਜੇਸਭਿਲਿਖਿਆਕਰਮਕਮਾਇਦਾ ॥੧੨॥

And emanating controversy by voicing that if in Sri Aad Bani, we have reference to 10 Avtar, how can we get 24 in Sri Dasam Bani ! Hence, the Ubiquitous Master, Guru Dasven Patshah Ji has smacked them and penned :

ਇਨਮਹਿਸ੍ਰਿਸਟਿਸੁਦਸਅਵਤਾਰਾ ॥ ਜਿਨਮਹਿਰਮਿਯਾਰਮਹਮਾਰਾ ॥ ਅਨਤਚਤੁਰਦਸਗਨਅਵਤਾਰੁ ॥ ਕਹੋਜੁਤਿਨਤਿਨਕੀਏਅਖਾਰੁ ॥

In the subsequent lines, we will be deliberately discussing upon the history and essence of this Paawan Pavittar Bani which traces its evolution from the divine pen of Dasam Patshah Ji. If intensely analysed, Ath Sri 24 Avtar Kathanan presages to be one of the longest Bani(s) engrossed in Dasam Sri Guru Granth Sahib Ji Maharaj, the span of composition of which surpassed to more than a decade. For an instance, upto the portion of Sri Krishan Avtar, this Bani was composed at Sri Paonta Sahib dating to 1745 Bikrami Samvat whilst that of Sri Raam Avtar was rendered at Sri Anandpur Sahib dating to 1755 Bikrami Samvat. Specific cantos of this Bani also presage to be an integral portion of Sri Rehras Sahib & Sri Aarti Aarta performed according to the Gur Prawanit Sampradayi Maryada.

Astoundingly, few thinkers chose to exterminate 83 verses under different headings infused amidst Sri Krishan Avtar which can be enlisted as Sri Raas Mandal, Asfotak Kabit Savaie, Sri Bhagauti Ashtottar, Sri Kaal Ashtottar & Sri Bhagavati Ashtottar or Sri Briha Natak. Subsequently quantifying the cantos of Sri Krishan Avtar in Ath Sri 24 Avtar Kathanan, it will be estimated to 2575, whereas in the Newly Emanated Consistent Version (Standardized Saroop of Dasam Maharaj) this accounts to 2492 verses. Now, I will be deliberately reflecting and elucidating these exterminated cantos by revealing the divinely substantial Sri Mukhwaak Patshahi 10. Raas Mandal seems to appear just subsequent to the Raag Mala cantos engrossed in Sri Krishan Avtar Kathanan, which can be traced appearing just aftermath to Radha Krishan Milan.

The rest other Bani(s) find refuge just subsequent to Ath Sri Khadag Singh Yudh Varnan which can be chronologically arranged as Asfotak Kabit Savaie, Sri Bhagauti Ashtottar, Bhagwati Ashtottar & Kaal Ashtottar imbuing amidst them the significant of all gripping Gurmat Doctrines with utmost precision & tangible accuracy. Commencing alike Sri Chandi Di Vaar, the Bani “*Bhagauti Ashtottar*” amidst Sri Krishan Avtar Kathanan is a whole engrossing reflection of Sri Shastar Naam Mala where not only enlistment of Sarbloh Shastar(s) but also of various fire evolving weapons along with guns and canons can be exhumed. Some of the names of Shastar(s) engrossed amidst this Bani are Jwala Mukhi (Blistering Tongued Volcano), Bhagauti, Tegh, Talwar, Khag, Khanda, Siri Sahib, Saif, Dodhaara, Patan and several names of missiles. Additionally, Guru Sahib Ji has proclaimed Sri Mahaakaal to be the supreme educator of science where He has also cited about Bhai Daya Singh Ji's offering of head on Khalsa Sirjana Divas of 1699. Subsequently emanates the greatest implication of martyrdom from His holy pen.

Hazur Kalgidhar Sachey Patshah Ji inscribes that those get martyred valiantly amidst the combat ground are welcomed to Sachkhand with prodigious euphoria post to which they get conferred upon with the privilege of getting addressed as Divine Entities. Alike them, infinite warriors adore the Sri Bhagauti and hence, the Huqum of Zahira Zahoor, Sahib Sri Guru Gobind Singh Ji Maharaj has bequeathed His Holy Huqum to recite this Bani in the ambrosian

hours which will infuse such Bir Rasi Shakti in a hominoid that even Rudra & Kali will bow beside them. Sri Bhagauti is ever Bir Rasi endowed with an everlasting magnificent fascinating luminosity which can also be designated as ubiquitous. Hence, even Badshah Darvesh unveils of seeking His shield from Sri Bhagauti.

In His hexa cantos rendered Sri Mukhwaak "*Sri Kaal Ashtottar*", Aalam E Roshan, Sahib E Ikkeel, Hazira Hazur, Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji has vividly elucidated the tangible essence of Sri Kaal (The Huqum) and its attributes. In the primordial verse, Guru Maharaj Ji cites, Raam Chandar, Krishan, Mahadev & Brahma all who got renowned & worshipped alike Parmatam attained carnage by Sri Kaal (The Huqum). Countless Raam Chandar, Krishan, Mahadev, Vishnu, Brahma, Moon, Sun and millions of such Devi Devta(s) are serving at the doorstep of Sri Kaal Purakh as if they seem filling an empty pitcher of water. Myriads manifested under His Huqum but the stint they proclaimed themselves to be Parmatam were reprimanded by Him. One perimeter remains of Devta(s) whilst the other presages to be of Daint(s) the synonymous alike aspect as framed by Hindu(s) & Muslim(s). At times, Devta(s) decimate the Daint(s) whereas on the contrary Daint(s) too decimate the Devta(s).

Yet, the one who can carnage the both is our nurturer : Sri Kaal Purakh from whose very authority's mediocrity living entity could outflow. These lines apprehended to illumine the mindsets of Saadh sangat Ji that adhering / hearkening to none, they must ensue along the stream of Nectar Alike Ocean of Gur Dasven Patshah Ji's Kalam E Kamaal by apprehending every solitary word of His to be a Boon for the Mankind. Questioning upon Guru Sahib Ji's Bani / Kalam Krit is highly blasphemous and is identical to attain the Divine's curse. Adhering to Gurmat Etymology, the word Bhagavat corresponds to Parmatam whilst the word Bhagwati refers to His Shakti. As akin to Sri Brahm Kavach & Sri Indrakhi Ashtottar, this hexa canto Bani : *Ath Sri Briha Natak / Ath Sri Bhagwati Ashtottar Likhya* enlists the several names of Shakti where the first word of each verse commences with the word Namō. This in turn bequeaths a whole reflection of Sri Jaap Sahib Ji (Sri Mukhwaak Patshahi 10).

However, the elegance of last verse seems to be a reflection of Sri Bhagauti Ashtottar where Hazur Kalgidhar Sachey Patshah Ji is rendering His Ardaas for granting Him with the essence of Sri Parmatam Bhagti. The implications of the Shakti Entitlements amidst this Bani can be explicitly explored from the precis cited under the label Ath Sri Indrakhi Ashtottar. In Sri Asfotak Kabit Savaiye, thus emanates the most tangible & pragmatic annals of Krishan Ji's Raas Leela where the dialogues alike canto amidst Gopi(s) and Krishan Ji have been encompassed. There prevails dual motive of inscribing such verses in Sri Krishan Avtar. The first corresponds to depict the most authentic version of Krishan Ji's biography whilst second is to scrutinize post leafing through it if an entity pursuing such womaniser alike traits can ever be conferred upon the entitlement of Parmatam. Subsequently, the alluring alike aspects of Sri Krishan Ji has been splendidly depicted in a poetic mannerism under the label of Ath Sri Krishan Ji ki Ustat. Prior arousing any controversy in respect to this aspect, one must apprehend to realize the essence of the word "Ustat".

The word Ustat doesn't imply to worship, rather it connotes to appreciation. Hence, in Sri Krishan Ji ki Ustat, Guru Sahib Ji increases in value those aspects of Sri Krishan Ji which he executed under the very dominion of Sri Kaal

Purakh (The Divine Command). But the jiffy, he got strayed, the countdown of prejudiced days in his life emanated. Thus, the underneath verses from the pen of Guru Sahib Ji gets elucidated,

ਚੰਪਈ ॥ ਮੈਨਗਨੇਸਹਿਪ੍ਰਿਥਮਮਨਾਉ ॥ ਕਿਸਨਬਿਸਨਕਬਹੁੰਨਧਿਆਉ ॥ ਕਾਨਿਸੁਨੇਪਹਿਚਾਨਨਤਿਨਸੇ ॥ ਲਿਵਲਾਗੀਮੇਰੀਪਗਇਨਸੇ ॥੪੩੪॥

The whole engrossing Bani if analyzed, one can infer it to be composed in tetra languages, viz. Braj, Awadhi, Punjabi & Persian which in turn have been compiled within 125 Meters where each imbues a precise emotion. Also, this Bani tends to be a treasure drove of Raag Mala & Naad Parampara which forms a basic epitome for Indian Classical Musicology (*Hindustani Shastriya Sangeet*). The Chapter Five of this book has reflected colossally on this aspect which can be leafed again & insighted. Additionally, this Bani can be adorned with the entitlement of “*Boon for Punjabi Literature*” where Hazur Kalgidhar Sachey Patshah Ji has presented the convention of using blank verse in an opus which can be evidentially insighted midst the verses 467 - 470 of Sri Raam Avtar Kathanan.

It is hereby in the Bani of Sri 24 Avtar Kathanan that Guru Patshah Ji has significantly condemned the Avtar Waad Conceptualization by rejecting the acceptance of these Avtar(s) as Parmatam, thus leading to commemorate temples as well as lifeless idols are significantly sacrilegious. It is for these aspects, if one only pays a glance upon the Manglacharan of all the Avtar(s), then he / she can make out whose worship has been performed in this celestial Bani. Hence, as a referential source of specimen, one can evaluate upon the underneath verses,

ਸਿੰਮ੍ਰਿਤਿਸਾਸਤ੍ਰਬੇਦਸਭੈਬਹੁਭੇਦਕਹੈਰਹਮਏਕਨਜਾਨਯੋ ॥ ਸ੍ਰੀਅਸਿਪਾਨਕ੍ਰਿਪਾਤੁਮਰੀਕਰਿਮੈਨਕਹਯੋਸਭਤੋਹਿਬਖਾਨਯੋ ॥੮੬੩॥

(Sri Ram Avtar Kathanan)

7.18. Sadd Lakhi Jungle Khalsa :

The ever Ubiquitous & Benevolent Master, Zahira Zahoor, Sahib Sri Guru Gobind Singh Ji Maharaj had composed this Bani in Raag Maajh which presages to be one of the substantial boons to *Hindustani Shastriya Sangeet* (Indian Musical Musicology) by our Guru Sahiban. The Bara Maha composed by Panjve Patshah, Shaheedan E Sartaaaj, Jagatguru Sahib Sri Guru Arjan Dev Ji Maharaj Sachey Patshah Ji engrossed in Chavar Takhat Dey Malik, Jugo Jug Atal, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj has been attuned in this Raag. Pragmatically, if one wishes to scrutinize the last pathway followed by Peer O Murshid, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj for treading towards the realm of Deccan India, then he / she can make out that Lakhi Jungle stationed in the district of Bathinda presages to be one of the termini where Guru Maharaj had halted.

Sadd Lakhi Jungle Khalsa implies to be such a Bani rendered by Hazur Kalgidhar Sachey Patshah Ji which reflects the boundless love of Khalsa towards their Solitary Master who is akin to the Tangible Monarch of the Universe. The essence of this Bani if cited in brief, then it can be stated that in the dense woods of Lakhi Jungle, the Khalsa rushes to have a glance of their Life's Breath by keeping aside their diurnal actions which tends to be an outcome of the unbearable deific leave-taking. The juncture when the Akaali Gur Khalsa Sant Sipahi have a squint of their Compassionate Master, they get infused with infinite ecstasy, serenity, and devoutness for which they extend

their hearty substantial gratitude. The year of composition of this Elahi Gur Shabad confers to be 1762 Bikrami Samvat, i.e., 1705 A.D. whilst referring to the documented chronicles of Punjab, one can make out that Lakhi Jungle unveils to be such dense that it had almost 100 thousand foliage amidst it.

7.19. Sri Zafarnama Sahib & Hikayat(s) :

In the Dina Kangar Village of Bathinda District, Daawar E Afaq : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji penned an utmost antique yet audacious epistle named as Sri Zafarnama Sahib (*A Missive of Victory*) to Badshah Aurangzeb which was conveyed at his ends by Panj Pyare Bhai Daya Singh Ji & Panj Pyare Bhai Dharam Singh Ji at Aurangabad. The celestial soil where the Bani of Sri Zafarnama Sahib was inscribed by Guru Patshah Ji stands Gurdwara Sri Zafarnama Sahib Ji whilst the destination where Panj Pyare Bhai Daya Singh Ji halted for delivering the epistle to Badshah Aurangzeb in Aurangabad stands Gurdwara Bhai Daya Singh Ji which also preserves Guru Sahib Ji's original handwritten manuscript along with a Puraatan Hastlikhit Bir of Dasam Sri Guru Granth Sahib Ji Maharaj which was inscribed by Bhai Daya Singh Ji himself.

Engrossing a whole of 111 Cantos, this Bani was penned by Guru Sahib Ji in Persian Linguistic (Urdu Script) which can be diversified into tetra categories which can be chronologically sequenced as : Praises to Sri Akaal Purakh Ji, Refusal to Accept Badshah's Invitation & Treacherous Attributes of Mughal Generals, Battle of Chamkaur & Saka Sirhind whilst a countable no. of 6 Verses in Praise of Badshah Aurangzeb. Furthermore, in verses 78 and 79, we can come across Guru Sahib Ji's sturdiest proclamation citing the Gur Khalsa's commitment of driving out his tyrannical force's exterior to the perimeters of this nation by wrecking it to the extremes of level as can be comprehended. Scrutinizing to a profundity of this Sri Mukhwaak Patshahi 10, we can apprehend Guru Sahib Ji's intense excellency on Islamic Context. Generally, it has been perceived that a Muslim would never adhere to any secondary Religious Doctrine apart from the Quranic Theologies.

Hence, preserving the Religious Sanctity of Badshah Aurangzeb, Hazur Kalgidhar Sachey Patshah Ji mirrored him of his misconducts / blasphemous misdeeds which goes wholly in contradiction to Quranic Etymology. This goes identically in the flow of Satguru Garib Niwaz, Sagal Srisht Di Chadar : Jagatguru Sahib Sri Guru Tegh Bahadur Maharaj Ji's unparalleled martyrdom for preserving the Religious Monikers of Hinduism, i.e., The Sacred Tilak & Janeo. Additionally, the subsequent presence of Hikayat(s) along with this Bani depicts it to be a complete reflection of Quran Shariff where each canto acts as a tale which ultimately culminates thus conveying a moral which infers to be iconic. Analyzing further, we can make out that out of 12 Hikayat(s), the consecutive Hikayat(s) : Fourth, Fifth, Eighth & Eleventh are synonymous to Charitar Nos. 52, 267, 118 & 246 as compiled under Ath Sri Pakhyan Charitar Bani of Dasam Sri Guru Granth Sahib Ji Maharaj.

A contemporary eyewitness : Maulvi Hamid-Uddin pens in his personal accounts that post inferring Sri Zafarnama Sahib, Badshah Aurangzeb denied any of his glorious history to be proliferated in the masses and bury him in his grave by placing his corpse facing up to the skies for the one who takes his naked face to the court of Allah,

his / her sins will be forgiven. Also, he denied to get constructed any mausoleum over his grave buried corpse which must be made in a dense forest. All these aspects must be made out of his earnest earning of 4 Rupiah & 2 Anna(s), gotten by inscribing Quran in his spare epoch. Apart from these occurrences, post inferring Badshah Aurangzeb's fruitful realization and his declining physique out of tremendous tremors, Guru Sahib Ji put forth His benevolent consent in meeting him but the legend prevails that while Hazur Guru Sahib Ji was crossing through the state of Rajasthan, the news was conveyed that Badshah Aurangzeb had left his mortal coils. During his last phase, the Badshah had donated vast acres of land as well as wealth in Guru Sahib Ji's memory which is prevalent in numerous Sikh Historical Sources. Substantial love & reverence at the feet of Rajan ke Raja, Dasven Patshah Ji who confers to be Sarab Kala Bharpur, Zahira Zahoor, Hazira Hazur, Badshah Darvesh, Sahib E Kamaal, Sahib E Ikleel : Jagatguru Dhan Dhan Sri Guru Gobind Singh Ji Maharaj.

7.20. Rubaayee Patshahi 10 :

In the Patna Waali Bir of Dasam Sri Guru Granth Sahib Ji Maharaj, the celestial Kalam E Kamaal of Amrit Dey Daate, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji, we come across a heavenly Shabad entitled, "*Rubaayee Patshahi 10*". Legend prevails that in the Majestic Darbar of Sahib E Ikleel, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, Kalam E Goya, Dashmesh Pyara : Bhai Nand Laal Ji used to organize the Diwan of Ghazal for which he was bequeathed upon with the title of Diwan E Goya. The daily routine of Bhai Sahib Bhai Nand Laal Ji would commence from rendering his Paawan Pavittar Ghazal(s) in the regal presence of Aalam E Raushan, Guru Kalgidhar Sachey Patshah Ji, thus rendering at His Consecrated Lotus Feet the Dil O Shaan Ustat in Persian / Arabic and thence ensue for the Samapti followed by countless salutes to the Master.

On a fine juncture, whilst Gurmukh Pyare, Bhai Sahib Bhai Nand Laal Ji was about to conclude his Ghazal, the Ever-Benevolent Perpetual Master voiced the underneath lines and thus commenced a dialogue amidst Guru Sahib Ji & His Pyara,

"O Nand Laal Ji, the scribe of Ghazal(s), I want to you to recite a Rubaayee"

Harkening to the words of his Master, Bhai Nand Laal Ji was infused in a profound incredulity and retorted the beneath with utmost reverence & devotion,

"Shahi Shahenshah, I lack my wisdom in composing Rubaayee for I have never ever glided my pen on folios for such magnificent creation. Rubaayee connotes to be the voice of heart and soul which one chaunts / inscribes for his / her beloved. My Beloved Master, You confer to be the Ever Omnipresent who is not only cognizant of my heart but of all the biotic species prevailing in this biosphere.

How can I acknowledge the essence of Your heart for Thou presage to be the Sole Ruler of the Cosmos & me being the dust of Your Feet ! I pray You Earnestly my Beloved Master to recite a Rubaayee hearkening to which I can grasp the kernel of Your Unheard Consecrated Voice. Bequeath Your Blessings upon me My Master."

The heartfelt words of Gur Pyare Bhai Nand Laal Ji had such an intense impact on the Divine Master that out of clemency & love for His Pyara, Guru Sahib Ji responded,

“Diwan E Goya, Rubaayee confers to be a Chhand (Canto) which comprises of tetra lines dedicated to the soul’s intimate. Today, I will be deliberating a Prem Roopi Rubaayee which will be akin to the crux instilled amidst my compositions of “Prem Sunmarag Granth” & “Prem Anbodh Granth”. I imply to be an ardent adherer of Divine Love and prefer to be a poet thus expressing its facades. I hereby render this Prem Roopi Rubaayee which will elucidate you on countless aspects, thus imbining you amidst the kernel of Akaal’s Nectar alike Paradise”.

Thence, Satguru Garib Niwaz, Guru Kalgidhar Sachey Patshah Ji rendered the beneath verses heeding to which the eyes of Kalam E Goya : Bhai Sahib Bhai Nand Laal Ji got infused with the tears of devoutness & ecstasy, aftermath to which the Celestial Sri Mukhwaak Patshahi 10 got endorsed in the Patna Waali Bir of Takhat Sri Harimandar Ji Patna Sahib (Bihar). The verses can be read as depicted beneath,

ੴ ਸ੍ਰੀਵਾਹਿਗੁਰੂਜੀਕਿਫਤੇਹੈ ॥ ਰੁਬਾਈਪਾਤਿਸ਼ਾਹੀ ੧੦ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ॥ ਗਰਅਸ਼ਨਾਏਮਾਸ਼ਵੀਅਜ਼ਦਿਗਰਾਂਬਿਹਾਨਾਸ਼ਉ ॥
ਗਰਮੁਬਤਾਲਾਏਮਾਸ਼ਵੀਅਜ਼ਖੇਸ਼ਤਾਨਦੀਵਾਨਾਸ਼ਉ ॥ ਇਸ਼ਕਿਮਾਤੇਗਮਤਕਤਲਮੇਬੁਰਦਸਰਅਸ਼ਿਕਾਂ ॥ ਗਰਤਮੈਨਾਸਰਕੁਨੀਅਜ਼ਦਿਸ਼ਕਿਮਾਬਿਹਾਨਾਸ਼ਉ ॥

(Nand Laal Ji, if you wish to beckon me to an oceanic profundity then get isolated from the sophisticated bondages and be the torchbearer of your love to let it ensue towards Me. Being a stranger aficionado for the globe, focus all your cognizance upon Me which will let you grasp the utmost tangible elucidation of Guru Nanak’s Pathway of Divine Love. I am well aware that you have been entirely inflicted amidst the clutches of My Love, yet do remember that loving me is akin to as grim as to saunter on the edges of a Tugh (Sword). My paramours have to finish off themselves and proffer their heads at my Feet which will thence lead to attain unison with Me. Pragmatically from all ends, this is impossible for you. Listen, O Nand Laal Ji, it’s better for you to get strayed from the Path of Divine Love if you cannot bequeath your head for Me being an alien towards the worldly affairs. The Hukum has befallen that this pertains to be the only way for being enfolded amidst the perimeters of My Celestial Love.

The afore cited soul-stirring words of the Benevolent Master had such an intense impact on Kalam E Goya, Bhai Sahib Bhai Nand Laal Ji that it is he being the one who had not even instilled amidst him a solitary aspect of inscribing a Rubaiyee, hereafter himself penned 18 Rubaiyee which can be accessed from his lifetime works dedicated to his beloved : Badshah Darvesh, Shahenshah E Aalam, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. Such is the clemency of a Master for His Child who yearns for His Love being enthusiastic at His consecrated Lotus Feet. Sahib E Ikkeel, I bow to Thee boundlessly. Boundless love and steadfast devotion confers to be the solitary means to reach Him. The Ruler of Hearts, The Master of Universe and the Charioteer of the Mind’s Chariot, Daas Abinash proffers Fathomless Salutations and his head at Thy Lotus Feet, thus seeking Your love and consort for this life & the journey beyond. May I get a refuge being a murky dust under Your Feet and sing Your Glories till the ultimate breathe.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕਿ ਫਤਿਹ ॥ ***



Chapter 8 : The Devout Words of Acknowledgement

I have put the pen to paper but the contemplation is not mine. The efforts may seem to be stiff for me but the outgrowth in the figure of this paperback is not mine. I may seem to be the novelist of this tome and the accumulator of sequential statements thus generating chapters to widen the facts in apt but the initiative doesn't presage to be mine. In favour of inscribing my research work, I may get the title of Author for this book but the credit should not be implanted upon me. The contemplation, outgrowth, initiatives & plantations of credits are from and should be implanted on The Supreme Formless Lord "Waheguru Ji" who has chosen me to bear the designation of His Slave to glide my pen on this subject which was solely composed by Him in His Dasvin Akaal Nanak Jyot Sargun Saroop (Jagatguru Sahib Sri guru Gobind Singh Ji Maharaj) as Dasam Sri Guru Granth Sahib Ji Maharaj which presage to be a Canonical Scripture for the all engrossing Akali Gur Khalsa Panth.

I proffer my intense sense of gratitude to Singh Sahib Sant Baba Joga Singh Ji (16th Jathedar of Misl Shaheedan Tarna Dal Baba Bakala Sahib), to Singh Sahib Sant Baba Balbir Singh Ji (Jathedar of Shiromani Panth Akali Buddha Dal : 96 Crori Panjva Takhat), Singh Sahib Baba Maan Singh Ji (Tije Pyare : Likhaari Singh at Shiromani Panth Akali Buddha Dal, 96 Crori Panjva Takhat), Singh Sahib Sant Baba Avtar Singh Ji (Jathedar of Dal Baba Bidhi Chand Sahib Ji), Singh Sahib Giani Jagtar Singh Ji (Head Granthi : Sachkhand Sri Harimandir Sahib Ji (Sri Darbar Sahib), Sri Amritsar Sahib Ji, Punjab) & Singh Sahib Giani Partap Singh Ji (Former Head Granthi of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Sri Nanded Sahib) who have flawlessly bequeathed their intense guidance & gracious best wishes throughout this Divine Task. Additionally, I proffer my intense sense of gratitude to Mahan Gurmat Martand(s) / Shiromani Panthak Vidwaan(s) : Singh Sahib Sant Giani Gurvinder Singh Ji Nangli & Singh Sahib Sant Giani Mehtab Singh Ji for bestowing upon me their valuable guidance along with utmost care & support without whose presence, this strenuous effort of mine was almost ensued to be unaccomplished.

My special thankfulness to all the eminent scholars who have profoundly performed the proof reading of my Research Work and aided in rectifying the erroneous facets present amidst it. Hereby, I also extend my kindest gesture of gratitude to Singh Sahib Baba Maan Singh Ji Likhaari & Meet Jathedar Singh Baba Inder Singh Ji of Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat) who have influenced me in every solitary step of this research work to get it accomplished. With utmost reverence & admirations, I convey my empathetic thankfulness to Dr. Ramanpreet Kaur Ji : HOD of Punjabi Dept. @ Central University of Punjab (Bhatinda), Dr. Harpal Singh Pannu : Chairperson of Sri Guru Gobind Singh Chair @ Central University of Punjab (Bhatinda), My Heartily Dearest Gurpreet Kaur Chadha (Founder

President : Punjabi Global Foundation) & Dr. Dilver Singh (Assistant Director of Youth Services, Govt. of Punjab) who tend to be the Tetra Sturdy Pillars of my Endless Journey, thus being the trinkets of my verve's paragon.

Singh Sahib Giani Gurvinder Singh Ji Nangli Sahib who is akin to an Oasis in my Life's Desert had stood by me as a mentor throughout the entire research work and it is his profound influence with which I could efficaciously grasp the essence and significance of this subject. I take all my pride and honour to proclaim hereby that it is solitarily he who had taken up the initiative of conducting seminars on Sri Dasam Bani all throughout the perimeters of United States of America & United Kingdom by engulfing scholars pertaining to this theme from every corner of this globe. Secondly, Giani Ji confers to be one amidst those scholars who has substantially worked upon Sri Dasam Bani, thus grounding his wisdom strictly in parallel to devoutness, love & awe for Gur Dasven Sachey Patshah Ji. With tear filled eyes, I proffer my enormous sense of reverence & gratitude at the very ends of Sachkhand Wasi Singh Sahib Giani Hardeep Singh Ji : Mukhi of Sri Hazuri Taksal, Former Head Granthi of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji Nanded & Vidya Guru of Singh Sahib Sant Baba Kulwant Singh Ji (Jathedar of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji Nanded), Singh Sahib Sant Baba Mehtab Singh Ji Bhamboi (Misl Shaheedan Tarna Dal Baba Bakala Sahib Wale), Singh Sahib Giani Darshan Singh Ji Shastri (Meet Jathedar of Nirmal Akhara) & Singh Sahib Sant Baba Raam Singh Ji (Dhupia of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji Nanded).

Though, our relationship was much identical to that of a Father & Son, contemporarily me and his Suputtar : Bhai Sahib Bhai Kabaal Singh Ji are in close communion who has performed the Sampuran Paath Deedar of Dasam Sri Guru Granth Sahib Ji Maharaj (Hazuri Waali Bir). My salutations at the sacred feet of such Mahan Gurmat Mahapurakh Khalsa Sant Sipahi. May the Grace of Akaal Purakh Sri Waheguru Ji Befall on All.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***

Abinash Mahapatra
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(Balasore, Odisha)



The Terminological Glossary

- 1. Akali : The Indestructible**
- 2. Maryada : Code of Conduct**
- 3. A.S.G.G.S. : Aad Sri Guru Granth Sahib Ji**
- 4. D.S.G.G.S. : Dasam Sri Guru Granth Sahib Ji**
- 5. Shahi Shahenshah : The Monarch of Monarchs**
- 6. Badshah Darvesh : The King of All Engrossing Mystics**
- 7. Zahira Zahoor : The Perpetual Vibrant Manifestation**
- 8. Hazira Hazoor : The One who is Sagacious as well as Pervasive**
- 9. Sarb Kala Bharpur : The One imbued with all Universal / Cosmical Traits**
- 10. Mahapurakh : Superlatively Consecrated / Eminent Religious Soul**
- 11. Sachkhand Wasi : The One dwelling in Parmatam's Abode (Sachkhand)**
- 12. Daawar E Afaq : The Ruler of Whole Engrossing Horizons**
- 13. Faiz E Noor : The Bestower of Celestial Boons**
- 14. Noor E Elahi : The Deific Illumined Manifestation**
- 15. Nihang Fauj : The Imperishable Armed Forces of Sahib Sri Guru Gobind Singh Ji Maharaj**
- 16. Aalam E Raushan : The World of Illumination**
- 17. Shamshir Pita : The Master of Swords**

- 18. Sher E Shamshir : A Valiant Soul with Sword**
- 19. Kalam E Kamaal : The Pen's Incredibility**
- 20. Badshah E Gulrukh : The Monarch of Exquisiteness**
- 21. Sahib E Kamaal : The Master of all Excellencies**
- 22. Sahib E Ikleel : The Master of all Crowns**
- 23. Partakh Saroop : Tangible Manifestation**
- 24. Garib Niwaz : Embodiment of Benevolence for Deprived & Destitute.**
- 25. Kalgidhar : One with a Plume**
- 26. Satguru : The One who is Cognizant of Eternal True Being**
- 27. Jaagti Jyot : Perpetual**
- 28. Paawan Pavittar : The Sanctified Pious**
- 29. Jugo Jug Atal : The Incessantly Inevitable**
- 30. Shiromani : Superlative**
- 31. Vidwaan : Intellectual**
- 32. Martand : The Dispeller of Darkness**

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***



Born on 1st of June 1998, Sri Abinash Mahapatra confers to be a Young Sikh History Scholar who has authored 38 Books on Gurmat History & Philosophy. Being an Odia, his fluency in Punjabi, English, Hindi & Odia is matchless. These books authored by Sri Mahapatra have been prefaced, inaugurated and applauded by Jathedar Singh Sahib Baba Kulwant Singh Ji (Takhat Sachkhand Sri Hazur Sahib), Jathedar Singh Sahib Giani Ranjit Singh Ji (Takhat Sri Patna Sahib), Singh Sahib Gyani Gurvinder Singh Ji Nangli (Mukhi : Bhai Nand Lal Ji Gurmat Academy & Anandpuri Taksal Sri Sarbloh Bunga Jatha Nangli : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib Baba Mehtab Singh Ji Bhamboi (Gurdwara Sri Akaal Bunga Gurmat Vidyalaya Bhamboi : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib

Gyani Darshan Singh Shastri (Sri Dharam Dhuja Nirmal Akhara), Singh Sahib Sant Giani Jagtar Singh Ji (Head Granthi of Sachkhand Sri Harimandir Sahib Ji (Sri Amritsar Sahib Ji) Saabka Head Granthi Singh Sahib Gyani Partap Singh Ji (Takhat Sachkhand Sri Hazur Sahib) and Innumerable Governmental, Scholarly as well as Religious Dignitaries. Thus, his literary works on Gurmat Theologies & Khalsai Sampradaya(s) are not only magnanimous but also matchless in all aspects. On 7th of January 2023, Panthak Honour and Dastaar Bandhi were conferred upon Sri Mahapatra Ji at Gurdwara Shahidi Asthaan Baba Naudh Singh Ji (Misl Shaheedan Tarna Dal Sri Baba Bakala Sahib) for intense works on Sri Dasam Bani. Similarly, Sri Abinash Ji was applauded by Jathedar Singh Sahib Baba Kulwant Singh Ji, Singh Sahib Baba Teja Singh Ji (Meet Jathedar Sahib : Shiromani Panth Akali Buddha Dal) and Singh Sahib Baba Tarlochan Singh Ji (Granthi Singh of Gurdwara Sri Sarbloh Bunga Sahib) on 26th of April 2023 at the Holy Land of Sri Abchalnagar Sahib Ji (Nanded, Maharashtra). The Present Book by Sri Mahapatra : "Dasam Sri Guru Granth Sahib Ji Maharaj (Kalam E Kamaal Patshahi 10)" is a worth reliable and well researched documentary which accounts to be the first ever source to be authenticated by Scholars of Shiromani Panth Akali Buddha Dal, Sachkhand Sri Harimandir Sahib Ji, Dashmesh Panth Akali Tarna Dal Panjva Nishaan, Misl Shaheedan Tarna Dal Baba Bakala Sahib, Sri Dharam Dhuja Nirmal Akhara, Takhat Sri Harimandir Ji Patna Sahib (Bihar) & Takhat Sachkhand Sri Hazur Sahib Ji (Maharashtra). The author's scholarly background can also be witnessed from the no. of books he has cited in this masterpiece along with accounts of his personal visit where he has cited the saintly identities of persona, he met who are sedentary on a high mystical stage. Above all, apart from being an author Sri Mahapatra is a Master's Degree Holder in Life Sciences and has pursued Dual Degree in Hindustani Shastriya Sangeet pertaining to Sangeet Alankaar and Sangeet Vishaarad. His Musical Excellences have also been recognized by numerous Governmental and Musical Institutions. Sri Mahapatra's authored book : "The Chronicles of Sri Gurmat Sangeet" is a practical essence of his melodic brilliance. Currently, Sri Abinash Mahapatra is residing in his native land : Balasore District (Odisha) and is the President of Punjabi Global Foundation (Odisha Chapter), Executive Member at Sri Guru Nanak Dev Ji Religious and Charitable Trust (Jagannath Puri), Odisha & Incharge of The SIKHS (East & Deccan India).



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